

AN EPISTLE

or godlie admoniti-
on, of a learned Minister of the
Gospel of our Sauour **CHRIST**,
by A. De Carro
Sent to the Pastoures of
the Flemish Church in *Antwerp*,
(who name themselues of the
Confession of *Auspurge*,)
exhorting them to concord with
the other Ministers of
the Gospel.

Translated out of French by
Geffray Fenton.

Here may the christian Reader lerne
to know what is the true participatiō
of the body of **CHRIST**, & what is
the laful vse of the holy Supper.

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don, by Henry Bynneman.

ANNO. 1569.

CVM PRIVILEGIO.

THE

IN EPITOME

OF GOD'S ADMONITION

TO THE PEOPLE OF THE

NEW ENGLAND

IN THE YEAR 1630

BY

JOHN COLEMAN

MINISTER OF THE CHURCH

AT NEWTON

IN THE COUNTY OF MIDDLESEX

IN THE YEAR 1630

PRINTED BY

JOHN COLEMAN

To the right worshipfull

John Byron Esquier, Geffray Fenton

wishesth a happy new yeare, with a glad-
some continuance of many.

Notseruing (sir) this last yere your order &
I condition of doing, I founde the custome and
course of your vertues nothing inferiour to the
cōmon opinion of the same. Wherof as I proued
peculiarly in my self by many means & times,
but most by a ciuile cōuersation of your compa-
nie during the best part of the sommer, so I ac-
cōpt my selfe no lesse unworthy of such benefite
passed, than unmete eftsoones to vse or partici-
pate with the like, if such det be not discharged
by some thankefull argument of good will, com-
pounded with matter of myne own indenor, ac-
cording to the qualitie of my talent. And albeit
I haue at tymes heretofore protested unto you
simply my seruiceable & unfained zeale (wher-
of I hope you doubt not) yet me thinkes, with
the nature of a barren soyle yelding no fruite,
the same might seeme no lesse vnprofitable un-
to you, than imperfecte in my selfe, if it be not
approued with some absolute and unfayned
shewe, and that in the publyke eye of the
worlde, in whiche respect I haue presumed to
lay afore you this little Translation, a worke
neyther improper for the purpose of good doc-

The Epistle

trine, nor impertinent to the profession of a true Christian, and for the matter, it discovereth a most perfect Methode or plot, to discerne the principall pointes of our Religion, with certein speciall places of Scripture toward the ende, to induce the church to unitie, and the people to imbrace the league of charitie left vs by Christ as well in the example of himselfe, enduryng sundry sortes of villanous reproches, as in the president of his Apostles and Prophetes, who suffered with greate pacience the barbarous disposition of the enimies to their religion.

This as I culled out amongst other, as a worke resembling your owne vertues, so in the often reading it, I doute not you shall finde a happie confirmation of iudgement in good things, the same as the Apostle sayeth, being one chiefe and principall frute of knowledge, and therfore moste necessarie that we acquaint our myndes with godly exercises and meditations of Religion, praying you lastly to let it receyue youre protection, to the ende our countrey and Christian neighboures, by youre meane the rather, may plentifully participate in the benefite of the same, wherein also I accompt my trauaile sufficiently answered, if this become thank-
full

Dedicatorie.

full to you, in sort of an earnest peny or first of-
fer of my good Will, reseruing notwithstanding,
to giue a better shewe hereafter,
as tyme with quiet leysure shall
assist me. And so God giue
you a good new yeare,
and confirme vs all in his ho-
ly feare.

At my lodging the tenth
of Decembre.

1569.

Your sure frende
Geffray Fenton.



*.iiij. A



A prayer of the Author,
for the concorde of doctrine, and vnitie
in wils in diuine things, appertey-
ning to the aduancement of the
Gospell of CHRIST.

O Eternall and mercifull Lord, who as
thou art God of peace, loue and con-
cord, so dissensions quarels and debates
are hatefull vnto thee: We see how (with
good right) thou chastisest oure malice and
rebellion against thee, by the diuersitie of o-
pinions and strange iudgements raigning
at this day amongst men, specially in the
cause of religion. In the beginning (Lord)
thou hast created man to thyne own image
and likenesse, to the ende that he and his po-
steritie mighte be one thing with thee, ha-
ving one only opinion led according to thy
holy worde and manifestation and one wil
affected to embrace that which thou deman-
dest, whereupon might folow workes con-
formable to thy diuine and holy lawe.

But

For concord of doctrine:

But the serpent enemy of all peace, and on the contrary a lover of dissention and discord, taught our first fathers the lesson of infidelitie, distrust, presumption and arrogant curiositie. Alas (our good God and creator) that we seele and make dayly experience of miserable effects of that lesson printed by Satan in our hearts: for every one of us strives to be a god upon earth, every one pretends to be able, (by the touch of his owne iudgement) to discern whiche is good or euill, what is agreeable or inconuenient to thy diuine Maiestie, yea every one thinks to be the maister that ought to instruct his neighbour. Take pitie of vs (O Lord) and deface in our hartes this peruerse lesson (full of ambition & pride) make vs vnderstand in god earnest, that thou art hee only, to whom belongeth to discern betwene the good and euill, and betwene the truthe and dreames, and that it is thou lord who by thy eternall worde Jesus Christe, giuest lighte, manifestation, & knowledge of thy secretes to those that feare thee: thou art he alone, who by thy holy spirit doest direct & teach thy disciples, which make them of thy schole and worde. Without thee

A prayer for

(Lorde) we are lost and confounded, without thy truth we are liars, without thy doctrine we be falsifiers, without thy instruction we be presumptuous & proud. Alas, we, even we miserable creatures, to giue oure selues an estimation in the world, forsake thy eternall worde, whiche is the tree of euerlasting life, and go deuouring the frute of knowledge giuen by Satan: From thence (Lorde) it comes, that our knowledge and wisdom is accompanied with pride and arrogant contention, not giuing place one to an other, whereby wee thinke that oure wisdom and knowledge is not from aboue for by the same wee faigne to searche thy glorie, and to blisse and prayse thee as our GOD and Father: and in the meane while, to mainteyne our opinions, wee accurse men fashioned to thyne owne Image and likenesse, in suche sorte that out of one only mouth proceedes bothe curse and blissing: a thing whiche might seeme both impossible and incredible, if dayly experience did not discover theyr manifest and absolute effects. For howe is it possible, that a fountayne should caste out of one vent or spoute, water that is
plea.

concorde of doctrine:

pleasaunt, and withall bitter and salte?
Who can beleue, that a Figge tree can
bring forth Olives, or a Vine yeld Figs?
Truly Lorde, such contrarieties are not so
contrarie in naturall things, as is mani-
fested in things spiritual wherin we deale.
For how should men beleue our wordes,
saying we loue God, when by our workes
we discover a certeyne hate to our neygh-
bours? We saye, we search no other thing
than the aduancement of the kingdome of
Christ, and yet wee afflict and persecute the
very members of Christ: We crie with o-
pen throte, that we are of the Ambassa-
dours of the holy Gospell of peace, and yet
our attempts and counsels are not but of
warres, murders, and effusions of mans
bloud. Oh most wretched that we are, we
rayle and lifte vp our handes to praye and
call vpon thee, which notwithstanding are
all sprinkled and goared with the bloud of
those whiche thou haddest made liuely, by
thy wonderfull prouidence.

Seeing that such is our wisdom, sprung
of oure beleefe, that is to say, earthly, sen-
suall and diuellishe, accompanied with en-
uie, wrath, trouble, with all workes of per-
uersitie;

A prayer for

uerſitie: giue vs **Lozde** by thy bountie thy wiſedome from an highe, whiche may be pure, peaceable, moderate, tractable, full of mercie and good frutes, and far from debates, diſſentions, and all hipocriſie: bring to paſſe **lozd**, that the frutes of iuſtice may be ſowen in peace for thoſe whiche uſe & make peace, and by thoſe which be the true pronouncers and ſhelwers of the ſame peace: bring to paſſe **Lozde**, that we ſhewe our ſelues wiſe and well aduiſed, not onely in vaine wordes and bable of Religion, but let vs bring forth in our conuerſation the frutes of the Goſpell wherein we beleene, accompanying our faith with woꝝkes of humilitie, and celeftiall wiſdome.

Take pittie on vs (**O Lozde**) by thy bountie and mercie, for we confeſſe to haue offended thee greatly and withoute meaſure, and we confeſſe that the rebukes whiche thou ſendeſt vpon vs, are but the iuſte rewardes of our merites. Thou **Lozd** ſufferest, that we haue warre, diſſentions, quarells and debates, and that we committe vnnaturall murder one vpon another, and that moze for the cauſe of our particular opinions, than in reſpect of zeale to thy

concord of doctrine.

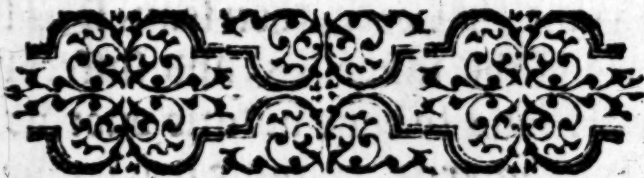
thy glozie, (whereof notwithstanding we
baunte our selues) thou lendest to vs the
messangers and Heraldes of thy wꝛathe,
that is to saye, infections of the aire, conta-
gious diseases, pestilence, famine, ship-
wꝛacks, with other like arguments of thy
heauy displeasure towarde vs, and yet
we harden our hartes : thou sufferest that
straunge Nations, Barbarous and Idola-
ters do raise them selues against vs for the
ouerthrowe of the Churches and Assem-
blies where thy name ought to be glorifi-
ed, and we trusting in our owne forces,
industries, and frayle wisdoms, will not
haue recourse to thee, and therefore with
good right oh Lorde, thou leauest vs to the
mercie of the infidelles, and sufferest the
superstitious to haue victorie ouer vs. Oh
Father of mercie, bestowe vpon vs thy piti-
full eyes, refoꝛme our hartes and oure af-
fections, engraue in vs the only zeale of thy
glozie, graffe in our mindes the true tree of
life whiche is Iesus Chyste our Sauour
and Redeemer, the fruts of whom do make
vs liuely : let vs be filled with true sayth,
liuely hope, mutual and brotherly charitie,
& that we exercising in woꝛks of true moꝛ-
tifica

A prayer for concord.

**tification, iustice, innocencie and holinesse,
may be in the ende possessors of the eternal
life, for the obteyning whereof we haue bin
chosen & predestinate to the prayse of thee,
(oh father of mercy, and of thy Christ
our only sauiour) to whome with
thy holy Spirit be glozie
& prayse for euer.**

Amen.

(:.)



A prayer to Iesus Christ,

for peace and vnitie in the Church,
by Geffray Fenton

O Soueraigne Lorde, who beyng the
eternall worde and true **G D D** with
God thy father, didst take our nature
to visite in foyme of man the poore childzen
of Adam, lost by their infidelitie, distruste,
and peruerse opinion against their Crea-
tor. And also by thy meane and remedie,
hast estesones reestablished the confederati-
on betwene **G D D** and vs, approuing the
same most painfully in the mortall mar-
tyrdome of thy most innocent body blæding
on the crosse for the expiacion of our sinnes:
we beseeche thee (oh Saviour of the world)
that euen as thou arte come to consummate
and confirme our recõciliation, thou woul-
dest also reconcile our hartes, knitte oure
wils, and sende thy spirit of truth amongst
vs, to the ende, that we all concurring in
one iudgement and opinion, may remem-
ber that we are called to be members of
one body, whereof Lord, we acknowledge
thee to be the chiefe and supream head, and
so detestling inuicill partialities, we may
be

A prayer to Iesus Christ.

be of one opinion, agree in one minde, and vse one mutuall and charitable direction touching the matter of oure Religion.

Thou hast left vnto vs (O Lozde) the celebration of thy holly Supper, as a memozial of oure communion and spirituall vnitie with thee, and also to instructe vs in suche lawes of charitie, as ought to be of familiar conuersation amongst vs all. And yet we (such is the nature of our fragilitie and condition of our vnworthinesse) as we abuse the excellent benefite of that most high fauour, seeing that in place to tye and conioyne our selues with thee, we doe more estrange vs from thee, and that by reason of our quarels and questions of contention: In place to consider that we are one bodie, one church, and one bread made of sundrie graines, we shewe our selues proude, and giue sundrie proues of our ambition in seeking to establishe a speciall estimation of our peculiar and priuat opinions: in handling very often thy presence in thy holly Supper by subtill disputation, we become farre from thy true and lively presence, in contending whether the sinners & vnfaithfull may communicate thy body, we make
our

A prayer to Iesus Christ.

our selues sinners and incapable to receyue
and enioye thy benefites : lastly and in ef-
fect, oh Lord, our zeale is so indiscrete, that
in stryuing to enterteyne the puritie of the
doctrine of sayth, we bzeake the league and
lawe of charitie, yea & in persecuting with
rebuke such as we accompt to be heretikes
in the doctrine of sayth : our malice, with
want of discretion makes vs seeme trans-
natured into heretikes of charitie, corrup-
ting the meanes of cōmunication and bro-
therly vnitie.

I beseeche thee therfoze (oh sonne of God)
let thy gracious pitie fall vppon vs, and so
open the eyes of our vnderstanding, as we
may discern the true frute of thy holy in-
stitutiō and ordinance, take from amongst
vs all sectes and varieties of opinions, and
reduce vs at last to the obedience of thy ho-
ly and only worde : reueale vnto vs thy ho-
ly spirite with this priuilege of grace, that
by hys vertue he may drawe vs all into
one corporacion and bodye, whereof thou
(O Lord) mayest be heade, and lette him
breath into vs strengthe and power to per-
seuer in woꝝkes of true Justice, innocen-
cie and holynesse, duryng oure course
in

A prayer to Iesus Christ:

**In this tragical and miserable pilgrimage,
and in the ende let (we beleeche thee) the
same holy spirite translate vs into the eter-
nall life, (purchased to our vles by the sa-
crifice and oblation of thy most p̄cious
death) wherin thou raignest now glo-
riously with the ffather and ho-
ly Ghoste, and there shall
remayne infinitely.**

A P C R.



To my most dearely be-
 loued in our Lorde Iesus Christ, the only
 Redeemer and aduocate of men towards
 the heauenly Father, my brother Ministers
 and Pastors in the church of *Antwerp*,
 namyng them selues of the Church of
Auspurge, Grace and peace from God
 and his Sonne IESV CHRIST, to the
 ende, that by the bond of his holy spi-
 rite, we may al be knit in the vni-
 tie and Confession of the
 Gospel of Christ.



I my firste cō-
 ming to this town of
Antwerpe (ryght ho-
 norable in Christ) and
 that at the request of
 certeine the Faithfull

there, I found cause of singular comfozte
 in the view of the wonderfull woꝝk rai-
 sed vp by the Lorde, by meane of his ser-
 uants, and that in so shorte tyme, as sa-
 uing to suche as haue assisted it, it maye
 seeme no lesse impossible than incredible.

For if we wonder in certeine Trees and

A. J.

Fruits

A most Christian

Fruits, who sometimes yeld encrease a-
bove custome, or against y^e cōmon course
of Nature, as though the Lorde were of
purpose to releue and restore some coun-
trei afflicted with hūger : what may we
say of these spirituall plantes whiche the
Father of mercy so sodeinly and ageynst
al hope of man, hath set and planted in
these Low countreys, & specially in this
citie of *Antwerpe* ? Truly we are bound
to acknowledge it as a woꝛke of strange
maruell of our God, and to say with the
pꝛophet, this incredible encrease hath bin
made by the Lord, whom we find woꝛthy
of admiration in our eyes : it is the right
hand of God which hath reueled his ver-
tue: it is the right hand of God that hath
exalted vs: it is the right hād of God that
hath manifested his power, we shall not
die at al, but we shal liue to declare y^e do-
ings of y^e Lord: wherin as I entred moꝛe
deply into y^e view & cōsideration of these
things, so I thought it also an office and
duetie in mee to crie with the sayde Pꝛo-
phet : Confirme Lord, and aduaunce the
woꝛke thou halste begon in vs : buyld vp
ageine

ageyne the walles of thy holy temple: restore the ruines of thy Heauenly Ierusalem, to the end that the Kings and Princes of the earth may come to do thee homage, and offer presentes: gather together agein O God, the dispersed of Israel.

2. This was the cause wherin I reioyced for certeyn dayes with glad continuance, till vpon further viewe of the matters of estate within the citie, I found occasion to conuert my contentment into conceites of sorowe, as seeing on euery syde with what diligence Sathan laboured to hinder the aduancement of this church, not only by means of open enemies, but also by the indiscretion & want of regard in such as name themselves maister Parsons in the house of God: for such as feared God and wished a publication of his glory, cried out & exclaimed that the chair of truth was becom y^e chaire of dissentiō, seruing no moze as a pulpit to preach Iesus Christ, the appeasor of troubled consciences, to pronounce an vnitie, a brotherly charity, nor y^e mortificatiō of y^e old Adam, with y^e wicked motions of concupiscence,

A.y.

but

A most Christian.

In the Pulpit
ought not be
preached other
words than of
God, to know
& serue Christ.

but rather it was vsed as a place of inue-
ctiues, & iniuries, with wordes of malice
tending to a mutual hate of one to wards
another, & dissention of doctrine, wherein
vpon inquirie of such fault, with the cir-
cumstance & authoꝛs of the same, I fynd
your syde not least giltye, as beinge suche
amongest you, who in open assemblie,
with wordes and libels of malice, are not
ashamed to cal the other Ministers of the
Gospel, Heretikes, Sacramentaries, re-
bels ageynst the state, & people vnwor-
thy of place in the common wealth, with
other wordes improper for the maiesty of
such a place, which is cōsecrated purpose-
ly to teach the word and will of our God.

3 Now (bꝛethꝛen) if such or such lyke
matter of reproche should be pronounced
in the Pulpit of certein Monks or mon-
strous fꝛiers, the very organs of the Ro-
maine Antechꝛist, sent of their supposit
to trouble the church of Chꝛist, to darken
his gloꝛy, and resist the aduancement of
his kingdome, we woulde endure them
with patience, as knowyng well inough
ꝑ such sort of Pꝛophetes be the Disciples
of

of Balaam, who sell theyr tongs to curse the people of God, yea somtimes agaynst the sense of their propre conscience: we assure our selues that the mouth of suche hypocrites canot bring forth other than wordes of infection and full of taste of all euill: for they as they are painted sepulchres, so canne they not vomit vp other matter than suche as is couertly couched within, that is to say, all infection and filthynesse: And we are most certeine, that those kinde of people bequeathed to Baall and contentement of theyr bellie, seeing the sal of their Marmit by litle and litle, will enforce them selues to exclaime agaynst them that discouer theyr abuses, hypocrisies, and villanous trumperies: we beleene also that suche supposers of Sathan, who from the begynnyng hath bin the Authour of dissention, a louer of murder (with desire of effusion of bloud) wil laboꝝ in the imitation of their father and maister, and that (vnder the pretence of the Gospell) they will proclaime sedition & trouble, and as the Prophet sayth, vomite furious matter agaynst suche as

Description of
the false Pro-
phets and pre-
chers of the
Papistes.

A most Christian

Reade the E-
pistle of S. Iu-
das the Apo-
stle.

Stuffe not their bellies according to their
fancies and fashions of custome: of suche
sorte of railers wee receyue no greate
care, seeing wee are not ignoraunt with
what iudgement and punishment, God
will visite them though hee be long: for
they be of that sort of whome the Apo-
stle Iude speaketh in his Epistle catho-
licke, as vpon whom euill shall happen,
for they followe the trayn of Cain: they
abâden them selues into the erro2 of the
hyer of Baalam, they shall perishe accor-
ding to the contradiction of Corus. They
are stained at the Banket of the charita-
ble and faythfull, feeding them selues
without feare: they are cloudes without
water, caried away with euery wynde:
they be trees whose fruite is rotten, cor-
rupted and of no commoditie, twice dead,
once by the vniuersall corruption of A-
dam, wherewith all men be stained, and
the other by the death of they2 Monkerie,
with the whiche they haue dedicated to
Baal their bodies and they2 seruices: they
be ragyng waues of the sea, skimming
their villanies: errant starres for whom
is

is prepared the shadowes of the euerlastyng darkenesse: They are murmurers, quarellers, walkyng accordyng to theyr couetousnesse, theyr mouthes pronouncing wordes of venomous substance, and louing men onely for their profite. They incense diuisions, and are people of sensualitie, impartying nothyng with the Spirit: They are the very paynter and portraite whiche the Apostle speaketh of in suche sorte of Preachers. And therefore doe we esteeme of them as they deserue, not fearyng any harm they can do to the troupe or fellowship electe of God, for they discover sufficiently their poyson and the leuyn of the Phariseys.

4 But touchyng you (deare and honourable brethren) one worde proceeding from your mouth pierceth the heart, and giueth vs cause of singular sorrow, with feare least the same stirre vp slander to the flocke of Iesus Christe: And wo be to hym that shall be the cause of suche slander ageynst one of the least, it were better that such a one had fastned

A most Christian

to his necke a great Mynstone and cast into the bottom of the sea, than to be suffered to offende and put dissention in the church, which the Lord begins to nozish in this towne, and who now being in hir cradle, is in moze necessitie to be fed with the true word of god, releued in hir afflictions, and comforted in hir persecutiōs, than to be disquieted with subtil and curious questions, diuisions and debates vpon the matter of our confession: wherin as we both feele and see the wonderful benefits which the Lord hath layde both vpon you and vs, hauing draue vs out of the miserable quagmire and marish of superstition and idolatrie amongst the Papists, so let vs wish (that as true Ministers of God) we may employ our selues with one accord to set forth the glorie of him, who of prisoners of darknesse, hath made vs happie members of his moste clere lyght. If there be any thing which you iudge not well vnderstanded of vs, were it not better to come to conference with vs, or vse brotherly admonition, than to exclaime in the Pulpit,
and

A mean to accorde questiōs cōcernyng the doctrine.

and godly Sermon.

5

and fill the Bookebinders Shoppes with Inuectiues and Apologies of Spite: were it not better (with inuocatiō of the name of y^e Lord) to entertaine quietly the affaires of the aduancement of his glozie, than to leuie warre against oure selues with the shot of the pen, whose wounds are farre moze daungerous and incurable, than the smitings eyther of the bow or crosbowe: bicause the one offends but the body and flesh, and the other pierceth both depely and bloudily the renoume of the person, whiche euery one holdeth in value moze deare and precious than eyther golde or siluer, with all the riches in the worlde.

Warre of learned men most flaunderous.

5 Alas miserable and wretched that we are, what cōdemnation, what iudgement do we heape vpon our heads when we preach to the Souldiers to lay away their armes and forbear to offend common wealths, and wee, euen we our selues, doe carie in our Inkhornes weapons most sharpe, with arrowes of poyson to thunder vpon such as doe not offer themselves wholly to our aduise and opiniōs,

A.v.

and

A most Christian

and refuse to hazarde theyr Faythe in the interpretations whiche we make of Gods worde :

Whereof it cometh that the audience in the reformed church bee deformed in living.

6 This arrogante overweenyng is the cause why the Lorde suffereth that the frute of oure preaching is eyther none at all, or at least of so little effect, that oure Audience in theyr lyfe and conuersation, do declare what slender knowledge and feare of God they learne by oure Exhortations. God suffereth also to fall vppon vs Inquisitours and Persecuteures in the verye same sort, that we presume to bee the Censors of the Faythe of others. And by cause we wyll rule all the worlde by the touche of the Sentence and aduise of this or that man, the Lorde incenseth the very Childzen them selues to calle vs Partiall Sectatoures, and Admiratours of the oppinions of men, namyng some Martinistes, some Caluinistes, some Dzeandzines, some Melancthonystes, and some Bzentiens, wyth diuers other like names, and that with good ryghte: bycause we haue not
our

oure eyes fixed on the onely aduancement of the glorie of Iesus Chryste and his Church, whyche is Catholike and vniuersall: But enery one wyll deale aparte, enery one entice and drawe hys audience aparte, enery one maynteyne the renoume of his institutour, and that which woꝛse is, enery one as supream Iudge giues sentence of condemnation without appeale ageynst others.

7 Of thys myserable cause it cometh to passe, that this Church beeing at this day deliuered from the insupportable inquisition and tyranny of the Papistes, and that by the grace of G D D, and godnesse of oure Kyng and Soueraigne Magistrate, we haue notwithstanding amongst oure selues supreme inquisitors, who with an arrogancie aboue the Pharisies call the other doggs, and woꝛldlyngs, not considering belike, (such is their arrogancie) that this woꝛd woꝛldlyng, or of the woꝛlde, carryeth wyth it an vnreuerent spyte to the boꝛde of Chryste, according to that he hymself doth say, that the woꝛld is his enimie, and

A most Christian

and that he wil not pray for it: Al which condemnation is founded vpon that that the woꝛldlings (as they call them) will not accomodate themselves to the administration of the Sacraments in their fashion, noꝛ flourish in imaginations and questions of subtiltie, but are contented in the simplicitie of the woꝛde of God, with direction of the holy Spirit to instruct their consciences.

8 Other there be who of their confessions, Catechismes, Commentaries, and traditions, make as it were a fifth gospel, giuing no lesse authoritie to their particular interpretations, than if they were of the Articles of Faith, not refusing to call all them heretikes, who poynte by poynt do not folow their imaginations, whiche although were good and substantiall to edifie, yet are they none other than the breath of men, and therefore vnwoꝛthy of cōparison with the eternall woꝛd.

9 These things (Brethren) with the consideration of them mouyng no small sorow in my mind, foreseeing (as it were) the breach whiche Satan might make
in

In the house and troupe of God by such a mean, procured me to attempt familiarly one of your brethren and companions in the woꝝk of God, who as he seemed of some superintendence and authoritic amongst you, so I imparted with him the great slander growyng to the neighbor churches thereabout by suche differences and dissentions manifestly published, not only by bookes of infamie, but also in inuiurious inuectiues, in open assemblies, whome I requested in the name of the Lorde, to exhor̃te his companions to forbear their further proceedings in suche sort, with discontinuance of their slanderous order of doings, altogether unworthy of the ministerie of Chꝛyst.

M. Yllyryc.

10 His answer hereunto argued his sufficient forwardnesse, complaining albeit ageynst others, and saying that the best meane for accorde, were to bring in disputation, and to handle chiefly the question vpon the Lordes Supper, vpon the diuers and sundry construction whereof, sprong bothe the disorder and dissention: I sayd there was slender hope of present
accoꝝd

A most Christian

accoorde this way, if bothe the one and o-
ther would not disclaime their stout and
straunge order in proponing their opini-
ons and interpretations: For (sayde I)
if they obserue no moze modestie in their
wordes than they haue vsed temperance
in their bookes and wrytyngs, neyther
can the cause bee determined, nor the er-
roure reduced, for whiche respecte I ac-
count it not out of purpose to take a Con-
fession of Fayth, and imparte with the
people those Articles wherein we all a-
gree, leauing the reste that maye bring
likelyhood of dissention or slander to the
Church.

11 Herein hee seemed to approue my
advice, with perswasion that to take the
Confession of *Auspurge* were most ne-
cessarye to enforce thys accorde, sublig-
nyng suche Articles, as with good con-
science we myghte receyue, and inter-
prete the other accordyng to oure vnder-
standing, which we haue already done,
with meaning to bring them to light to
the edification of the Church, to the ende
euery one may see that the controuersy is
not

not so greate as is giuen oute to the people, who being bothe troubled and amazed with suche diuersities, knoweth not what pathe to treade, hearyng some preache that Chyste is here, and other saye hee is not there, but here: The Church of Chyste is not suche one, but oures is the right Church: we are of Paule, and they be of Cephas, and others of Apollo. Alas are we baptised eyther in the name of Paule, Iohn, or Martine? Is not onely Iesus Chyst our Redēmer? Is it not in hys name that we are baptised and broughte into the Church? Is not hee the souerayne Doctoure, graduated not at *Paris*, but in *Paradyse*, whome our Heauenly Father hath ordeyned for our chief scholemaster with expresse commaundement, to heare him: Why then doe we seeke so many maysters and forgers of Doctrine? To conclude, I desired the sayde Minister to absteyne from iniurious inuectiues and words of quarel in booke, with exhortation to his companions to modestie and seemely temperance in their preachinges:

also

A most Christian.

also to perswade the people to faith, mortification and brotherly charitie: whiche albeit, they haue not obserued, but rather in the contrary haue vsed words of slander in the very Pulpit, teaching by that mean their audience to imitate their disorders: And which worse is, you other my brethren, euen of late haue caused to be imprinted certein Libels, wherin you haue reuered the names of persons. and by conuersion and change of letters haue most iniuriously handled a certeyn minister of the Gospel, calling him a brand of hell, or such lyke name of reproch, a subtiltie farre vnworthy your vocation.

12 If these matters growe to continuance, it is not to be doutted (good brethren) that the iudgement of God wil not thunder vpon our heads, when (belæue mee) the liuing God will know how & where to finde vs, though we be vnder the protection of greate Princes, for the Lorde will not leaue unpunished suche insolencies and mistakings of his deare Church, the whiche as he hath boughte with his bloud and deliuered from the tirannie of
Ante

Antechrist, so now such people would esteeme
sones suppeditate and persecute hir, vnder
colour of pietie and instruction of cer-
tein persons, whom the Lord hath stirred
vp to minister and serue in his temple.

And to speake moze clærely in this mat-
ter, knowe yee (good byethzen) that tou-
chyng Martine Luther, Phillip Melan-
cthon, with other like men, we esteeme
thē true seruants of god, to whom as the
holy spirit hath plentyfully imparted his
giftes and graces, so haue they laboured
with an earnest care both to impugne the
abuses crept into our christian religion,
and also to manifest the truth of the Gos-
pell of Chryst: albeit we must and do ac-
knowledge them to be no moze than mē,
and so by consequence subiect to be igno-
rant in many things: for so God vseth to
bestow his giftes and graces vpon men,
as the condition of their ignorant nature
may shew that they be not Gods vppon
earth.

The authoritie
of Luther and
other Doctors
of the gospell,

13 Besides that, it hapneth many ty-
mes, that the seruants of God do obserue
a certain special wisdom, as not willing

B. J.

to

A most Christian

The wisdom
of S. Peter.

to reueale all they do vnderstande, fea-
ryng theyr audience not to be as yet ca-
pable of suche Doctryne, the same hap-
penyng euen to Saincte Peter the Apo-
stle of Chryste, who albeit hadde recey-
ued visyibly the holy Spirite, yet he e-
stimated the tyme not yet conuenient to
manifest to the Iewes the abolition of
the Lawe, fearyng leasse by suche a
meane the Pzeachyng of the Gospell
shoulde be bzoughte in contempte, and
the publication of the same hyndered.

The zeale of
S. Paule.

Galath. 2.

On the contrarie, Saincte Paule was of
opynion, that in a matter of so greate
importance cughte to be no dreade of
daunger, but to make open and pub-
lyke manifestation of the lybertie, whi-
che the Lorde hadde bzoughte vnto his
Churche. In lyke sorte we haue rea-
son to presume, that these good seruants
of G D D, Luther and Melancthon, see-
yng the greate resystaunce of the worlde
ageynst the pzeachyng of the pure doc-
tryne, and the abolition of the Papi-
stes abuses, iudged it an acte of wise-
dome

dome to gyue a little place too suche fu-
 rie of the tyme, and to gayne the heartes
 of the people gently wythoute makynge
 them Straungers to the Doctrine of the
 Sacramentes, wyth expectation from
 daye too daye of moze proper and fytt
 occasyon to restoze and byng in whol-
 ly the true exercyse and vnderstanding
 of the holy Ceremonyes, wherein wee
 maye bee confyrmmed by the proceedings
 and degrees of the Doctryne whych wee
 doe see in the Bookes of the sayde holye
 men. For who can denye that Martine
 Luther was ignoraunte in many thyn-
 ges at hys begynning to preache, which
 the Lorde reuealed vnto hym after, as-
 fyrmynge in the wordes of his owne
 mouth, that G D hadde sent hym, not
 so muche to edifie and reestablyshe the
 Church of Chyiste, as to ruinate and
 batter the kingdom of Antechyist, wher-
 in he found dayly such chaunge of abuses
 vnwozthy to be supported in the chrystia
 Religion, that in the ende hee protested
 that the Masse deserued to be abolished,
 whiche Melancthon in the ende of the

Reade the E-
 pistles of Me-
 lancthon to
 Luther, but
 chiefly the se-
 cond.

Reade the be-
 ginning of
 Sleidans histo-
 ry.

A most Christian

confession of *Ausſurge*, mainteyned contrarily, pꝛofeſſing the Maſſe to be yet re-
teyned in their Churches. All this notwithstanding, you (my bꝛethzen) of this
time, will not as farre as I fynde, agree that the Maſſe is yet reteyned in your
churches, no not in the ſort that the con-
feſſion of *Ausſurge* propoundeth it: The
words of Melancthon be theſe: *Falſo ac-*
cusantur eccleſia noſtra, quod Miſſam abo-
leant: Retinetur enim Miſſa apud nos, &
ſumma Reuerentia celebratur, ſervantur et
uſitata Ceremonia ſerè omnes, præterquam
quod latinis cancionibus admifcentur alicu-
bi Germanica, quæ addita ſunt ad docendū
populum, that is to ſay: Our churches be
falſly accuſed in that they abolifhe the
Maſſe, for the Maſſe is reteined with vs,
and is celebrated with greate reuerence,
with an uſe and obſervation of almoſt al
the accuſtomed ceremonies, ſaving that
in ſome places there be certen Canticles
in the Dutche, entermedled with thoſe
that are ſong in the Latine, and that to
teache the people.

What Supper
the Proteſtants
had in the be-
ginning.

14 See (bꝛethzen) how you wold now
aduow

aduoto so goodly a reformation of Masse,
being assured that such institution is the
true heape of vanities inuented by men,
and tending to the prophanation and a-
bolition of the holy Supper of the Lord:
but if others in the very time of Luther
and Melancthon, haue bin moued wpyth
the spirite of God, and with a zeale of S.
Paule haue resisted such simulation (wel
affected notwithstanding to the glozie of
God) proueth it therfore in vs any dutie
of obseruation of suche Ceremonies, ha-
uing regard only to the authozitie of Pe-
ter? God defend. No, let Peter remaine
still as Peter, and Martine as Martine,
that is to say, as a man that may fayle,
and let the spirite of God be encreased by
the organs & instruments which he shall
stirre vp to manifest the truth of his gos-
pel, whether he be Paul or Zwinglius, or
Oecolampadius, or any other of lesse au-
thozitie than they. And for oure partes,
such organs & instruments of God, let vs
receiue, honour, and haue in singular cō-
mendation, without perswasion or beliefe
that they be innocēt, or that they can not

erre, or that they bee not ignoraunt of
some things. Let vs beleue, that from
day to day our Lorde wyll stirre vp such
lyke organs and instruments to aduance
hys glozie, and to augment the lyghte of
his holy Truth, if our owne vnthankful-
nesse bee not a barre to suche liberalitie
begon by our G D D.

15 Besydes (b:ethzen) I consider the
lamentable tyme, wherein those holy
men dydde liue, as bæing employed ra-
ther to purge and clense the fylthynesse
of Papistrie, than to studie or consyder
of the introduction of the pure Truthe:
they were rather vsed in the resistaunce
of the furie of Antechriste and his sup-
postes, to fleæ from one coast to an other,
to make Apologies and defences, to aun-
swer the falsehodes that were layde vp-
on them by dyuers, and to dispute wyth
the monstrous Monkes of their Purga-
tozie and Rogations, than that they had
leysure and quiet libertie to searche by
meditation the truth of the chzistian doc-
trine manifested in the diuine word. By
which occasion it came to passe, that their
wz

woztings were stuffed with so many opprobrious and spiteful words unworthy of the true seruants of God, and perfect pronouncers of the gospel of peace, which notwithstanding as we support such infirmities, as hauing regard to so wicked a time: So now that God hath sent vs so many beames of his light, let vs leaue to liue & remaine so blind as in times past.

16 My meaning (deare brethren) in all this discourse, hath not bin to other purpose than to declare the smal occasion we haue aswel one as another, to make gods or (to say moze truly) idols of our doctors, & by their occasiōs to entertein vs in partialities, dissentiōs & debates vpon y mat ter of our doctrine, to y great slander of the poze & weake cōsciēces & notable resistance of the propagation of the church: wherin if the *Corinthians* hane bin rebuked bycause they made Partialities to maintein the renoume of S. Paule, the chosen vessell of GOD, Apostle of Jesus Chryste, Doctoure of the Gentiles, and to speake in one woꝝde, a man indued with most singular and excellent giftes,

B.iii.

how

A most Christian

howe may God laye it ageynst vs, who contende, quarel, make continual warre, and (as a man wold say) deuoure one another as Dogges and Cats, bzeaking alwayes the bonde of charitie, whiche Iesus Chzist hath left of suche estimation?

17 When the Lord would marke his disciples and childzē of his father, he willed them not to followe the confession of *Auspurge*, nor the Catechisme of Martin
of Iohn, but he sayth: In this men shal know you are my disciples, if ye loue one other: Alas moste blinde and myserable that wē are, whilest wē dispute of the true or false interpretation of the words of the Sacrament of vnitie, wē bzeake the very vnitie it selfe: in contendyng whether the wicked, infidell, and vnwozthy receyue as well the body of Chzyste in the Supper, as the childzen of GOD, wē disfurnishe oure selues of the very Chzist, and make our selues of the number of them that receyue him not at all: in serching whether Chzist come in flesh, in Spirite, or in Sacramente, we do depryue our selues of the true communion
of

The marke of
the christians.
Iohn. 13.

of Christ: for he that hateth his brother, Christ dwelleth not in him: in sifting curiously whether the body of Christ be giuen to vs in the bread, vnder the bread, or with the bread, we cut oure selues off from the true body of Christ, and make vs members of Satan, the father of dissensions, quarelles, contentions and debates.

18 And for my opinion vpon the matter of the holie Supper, I will saye in few wordes (good brethren) what I vnderstande, leauing to euery one his libertie to folow that which God shall teache him. We know right well, that y^e meaning of our redæmer Iesus comming into this worlde, was to manifest to men the good will of his heauenly Father towards them: and how his Diuine maiestie had prouided to remedie the faulte, transgression and disobedience of the first Adam, by the innocencie, moste pure iustice, and obedience satisfactorie of the seconde and heauenly Adam. And that men mighte be deliuered of the ire and iudgement of God, putting themselues vnder

Doctrin of the
holie Supper of
Christ.

A most Christian

The summe of
the doctrine of
Chryst.

the wyngs and couerture of thys So-
uerayne and eternall Sacrificatour. And
for as muche as the Diuine worde doth
shewe vnto vs the malediction of men
and transgression ageynste the wyll of
G D D, by wordes taken of our corpo-
rall nouriture, saying, that as man hath
eaten the frute of a tree defended hym
by his Creatoure, and that by meane of
the same eatyng, he hath made hymselfe
enimie of the Lorde: In lyke maner Je-
sus Chyriste oure Redemer declareth to
vs by similitude of eating and drynkyng,
the Reconciliation towardes G D D,
that his obedience hath brought vs, as if
he woulde cleerely say, that Man hauing
eaten of a forbidden fruite, hath pur-
chased malediction, where as in eatyng
nowe of a fruite giuen him by the hande
of G D D, he hath wonne benediction.
The fruite and Tree of life whiche we
oughte to eate, is euen very he whiche
bryngeth vs suche happie newes, who
wyth hys vertue and power iudicible,
is so tyed and ioyned wyth vs by the
meane of Faith and bonde of his holy
spirite,

Chryst is the
Frute of the
Tree of life.

Spirite, that he entertaineth our soules in spirituall and heauenly lyfe, euen as the bzead and wyne nourisheth our bodies in coꝝpozall lyfe.

20 **U**syng this similitude the Lorde sayeth in the sixth of Saint Iohn, that he hym selfe is the bzeade of lyfe, and gyuing lyfe, which is descended from Heauen, and that who eateth of this bzeade shall liue eternally: That is to say; hee shall escape the Curse gotten by eating of the Fruite defended. Hee sayeth also that hys flesh is the true meate, and hys bloud the true dzinke: And hee that eateth his fleshe and dzyneketh his bloud, dwelleth in Chryste, and Chryste in hym, who is oure seconde and Heauenly Adam, within whose bodie it is necessarie we be incorpozated, or that we incorporate hym selfe in vs, to the ende that we maye be able to appeare befoze **G D D**, couered with the mantell of his moste innocent fleshe full of all Iustice.

21 And bycause our nature is most dull and farre from the true vnderstanding of these

The trew vnderstanding of the words of Chryst. Iohn. 6.

A most Christian

Cause of the
celebration &
institution of
the Supper.

these mysteries, our Redēemer Jesus is not only content to propounde vnto vs the coniunction which wee ought to haue with him, by these similitudes and comparisons of eating and drinkeing, but also hath soughte to shewe vs by some visible Ceremonie, the very same thing that hee hath taught vs by worde, to the end that not only our eares myght receyue the instruction of his preaching, but also our eyes seede of some visible representation of that which we ought to be in Chryste, and Chryste in vs, that is to say, that wee be members of him, nourished with his proper vertue, and that hee hymselfe is our fode.

22 **W**to this ende (I beleue) that our soueraine doctour Jesus Chryste, after he had supped with his Disciples, and celebrated the ceremonie of the Paschal lamb according to y^e law, to shew vnto the people and all the Church to come, a lively representation of the coniunction whiche hee tooke with his membes by meane of the sacrifice of his death, resurrection and glorification: He tooke bread, and hauing
giuen

giuen thanks to God his father, he brake it, and distributed it to his Disciples, saying: Take, eate, this is my bodie whiche is deliuered for you: And after hee tooke the cuppe and sayd: This is the cuppe of the new Testament, take and drinke you all, and do this in memorie of mee: that is as much as if he shoulde say, to the end you vnderstand what I am on youre behalfe, what remedie I bring vnto you, what coniunction it is necessarie you haue with me, and I with you: knowe ye that I am bread broken, offered, and sacrificed for the satisfaction of your sinnes, whiche bread as I am my selfe, so it is needefull that it be in you, and giue you heavenly nouriture even as the materiall breade giues you corporall reliefe. And touching the Cup, vnderstande you, that the same doth shew you the newe Testament and confederation which I practise with you, the which testament shalbe ratified with my blood, and do this in memozy of me: that is to say, when you shall breake the breade, as I do, haue remembraunce that you certifie and assure youre selues that
you

Interpretation
of the wordes
of Christe in
the Supper.

A most Christian

you bee myne, and I am youres, yea youres in suche sorte, as the breade is youres whiche you breake, eate, and digeste, and the Wyne whiche giueth you nouriture.

23 Nowe (brethren) I beseeche you in the name of our redemer Jesus, consider without affection, if the interpretation of this holy Ceremonie and of these words be true or not: If it bee true, to what purpose do we searche so many questions, so many subtilties, so many vbiquties, with other lyke inuentions to entertain the world in blyndenesse? To what purpose do we trouble the people with visible ceremonies, with perswasio y by that meane they may receiue Jesus Chyiste? We leaue behind vs, alas, & (as it were) altogether buried, the doctrin of penance, Iustification, regeneration, Sanctification, mortification of the old Adam, & charitie of one to an other, things moste important and necessarie, and in the meane while we employ and bestow our selues and time in the interpretation of certein ceremonies, without the which, god is of power

The spirit of
god is not lin-
ked to out-
ward ceremo-
nies.

power to shewe vs that whiche they doe teach vs. We know also that many holy men be deceased very deuoutly, hauing receyued Chryst, without receyuing the externall signes & visible elements of the supper. And to what ende would it serue me to cate all the bread which is in *Almayne*, giuen by y^e hands of the ministers with the words of the supper of Chryst, if I haue not experienced my renuyng, if I haue not tasted my regeneration, if I be not certified that God hath recenciled me with him & receyued me to his mercy, & y^e by suche feeling or taste I do not assure my selfe to haue receyued Iesus Chryst?

24 This is the doctrine, this (say I) is the preaching which we ought to preach and repreache, repeate, and remember alwayes to the people, restore to the myndes of the ignozant, and propounde to those that come to learne of vs, not by the subtilties of the right hande of God, vbiquties, and suche like imaginations. This is a thing very miserable in our tyme, that those which speake of the communication of Iesus Chryste, be suche as
least

The receyuing
of the sacra-
ments serue
nothing to
such as will
not receiue
Chryst. #

A most Christian

you bee myne, and I am youres, yea youres in such sorte, as the breade is youres whiche you breake, eate, and digest, and the Wyne whiche giueth you nouriture.

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least

The receyuing
of the sacra-
ments serue
nothing to
such as will
not receiue
Chryst. #

A most Christian

least proue such a cōmunication in them-
selues, a thing to bee seene by their wri-
tings, so2 they speake of Iesus Chryste,
either shut within an armorie, o2 enclo-
sed in past within bzead, vnder the bzead,
o2 with the bzeade, o2 from vs by. xiiij. o2
xv. thousand io2neys, as though the true
Temple of Iesus Chryste, is any other
thing than the hearte of a faithfull man,
and he that sercheth it without, shal both
lose his paines and remayne frustrate of
his hope.

25 Let vs speake (my b2ethzen) of Ie-
sus Chryste and his communication, as
people prouing and feeling in our selues
what it is to be nourished in oure consci-
ences and soules, with the p2esence & ver-
tue of y same, otherwise to what vse will
serue vs our subtile interpretatiōs & par-
ticular declarations whiche wee b2yng
fo2th? In the ende, the worlde is not so
blynde, but they can and will vnderstand
and fynde, that we are rather ledde by a
spirit of stomack than of the true zeale of
Gods glozie, in the ende euery one will
see that those preachers searche no other
thing

thing than to mainteyne them selues in the friendship of the woꝛld.

26 But nowe to returne to the confirmation of the vnderstandyng that wee haue giuen to this place of the holy Supper, let vs consyder, that if in all things that Chyste our Lorde hath propounded to manifest the necessitie that wee haue to be in him and he in vs, wee shold serche a pꝛesence coꝛpoꝛall and fleshly, it should bee (as who say) neuer to come to ende: for in the olde Testament Chyste hath bin propounded to vs in diuers creatures, as a lamb, Manna, Water, Stone, Table, meate, bread, feasts, & other things, as may bee seene by suche as reade the holy Scripture. Vee him selfe in his pꝛea- chings doth cal him a way, a dore, bread of children, a byne, with other like thinges. Now, if in place where Chyste sayd: I am the dore, who entreth not by mee shall not be saued: he had sayd this, I am he, shewyng with his finger a dore, shall we say for al that y Chyste hath transfoꝛmed oꝛ transubstanciate him self into the matter of a dore: if our redeemer in place

The vndersta-
dyng of the
wordes of the
holy Supper.

Note the ab-
surditie of the
false interpre-
tation of the
wordes of the
Supper.

C. j.

where

A most Christian

Note the interpretation of these words.

where he sayd, I am the vine and you are the bzāches, had sayd, this am I, shewing the vine, and that are you, handlyng the bzanches, coulde we say for all that, that Iesus Chryst would communicate his substance into a grape, and that the Apostles should be transnured into bzanches? sure who were of such opinion, discovered sufficiently his ignorance and infirmitie.

27 Notwithstanding, (you others my bzethren) make your principall pillar vpon suche manner of speakings, and all to make the poore ignorant people beleue that Chryste hath made promise to giue himselfe with the bzead, bycause that hauing taken bzead, and bzeaking it, he said this is my body: which woordes (simply vnderstanded) are as much as to say, my body which is broken, offered, deliuered, and sacrificed for you, is bzead, or like too this bzead whiche you bzeake, eate and digest for the nouriture of your body: In like sort, I being the heuenly bzead, shal be broken for you, to y end you may haue spiritual & eternal life: therfore do & celebrate this, y is to say, this bzeaking and receite

receite of bread in remembrance of me.

28 To make cōclusion of this matter, Comparison
betwene the
first and se-
cond Adam,
I vnderstand that our redēmer Jesus is
the frute of lyfe, who hauing put himself
on the tree of the Crosse, hath defaced the
sinne and transgression, whiche the frute
of the tree defended brought to vs: And e-
uen as Adam, haueing eaten of suche a
frute, did make hymself enimie of God:
in contrary manner, when we partici-
pate with Jesus Christ crucified, we are
receiued into the good fauour and loue of
oure Heauenly Father, and that by the
onely bountie, merite, and intercession
of the self hē, who on the tree of the crosse
did constitute hymseife the frute of lyfe
for vs, beyng assured that the participa-
tion of that p̄cious frute is not done
either by water, wine, bread, or any other
creature whatsoeuer, but by the worke
and operation indicible of the holy spirit,
who hauing called the chosen and p̄de-
stinate of God, doeth teache them their
sinnes and abhominable transgressions
by meane of the p̄sentation of the ho-
lie Lawe, hē sheweth vnto them they

Meane to re-
ceiue Chryst.
Election.
Vocation.
Penance.

C. y.

dam,

A most Christian

The true preparation to knowe Chryst is to know the necessitie wee haue of hym.

damnation & sentence of eternall death, the whiche they feele so in their heartes, that by experience they may well assure them selues, that the ire and wrathe of God hath bin so manifested to them, that they haue swallowed pangs of death, and seene befoze their eyes the thzoate of hell confounde and deuoure them : there they fynd the frute of the tree of knowledge of good and euill : they sorowe and wepe with a penaunce most bitter the miserable bankets oz repasts whiche they haue taken of such a meate and fruite, not only in the person of their father Adam, but also with their proper mouth.

The faithfull feele the presence of Chryst in their hart.

29 After that by such means, the holy spirit hath abased the arrogancie of man, his pride and presumption, and shewed him by experience the diffinitive sentence & arest irreuocable of the eternal ageinst sinners, he beginneth to comfort and giue him good hope, shewing him (as a far off) the Tree of lyfe, and the diuifing fruite hanging vpon it, the whiche by little and little, degree and degree, sayth and sayth, and vertue and vertue, makes him eate, swal-

swallow and digest the heavenly bread
 Iesus Chryst, yea with such experience &
 feeling, that no meat in the world of how
 great nouriture soeuer it be, is so sensible
 in the bodie, as the frute of life (Iesus
 Chryst) is in the soules of the saythfull,
 with such manifestation by good woꝝkes
 outwardly, that others may see & knowe
 with what meate they be fed.

30 For when we eate of euery other
 meate, the body of him that eateth pro-
 ueth only the pꝛesence of the meate. But
 in suche as eate Chryst, the true frute of
 the treē of life, is discerned suche an exam-
 ple in their persons, such ioy and paciēce
 in afflictions, such care to mortifie the old
 Adam, such a renūciation of the things of
 the world, with affection to the lyfe eter-
 nall, that their neighbours and frēndes
 accompanying them, may see that they eat
 other meate than the deuourers of cere-
 monies do.

31 When they haue truely, essential-
 ly, and really participated of the bodie
 and bloud of Chryste (by faith as is sayd)
 of Iesus Chryste, all entier, true God,

C. iij.

and

The life of a
 a christia sheweth
 that he
 hath Chnst
 in him.

A most Christian

and true man, they assure them selues of
suche a coniunction with him, that they
haue no neede to goe to searche hym, ey-
ther in y^e armorie of P^ræsts, or betwene
the hands of men, to receiue him either
with the bread or with the water, as be-
ing fully assured that Iesus Christ dwel-
leth in them, and that they be flesh of his
flesh, and bones of his bones.

32 And yet for all this, they forbear
not to approach to the holy table of the Lord
to celebrate the holy Supper with they^r
brethren and chyldren of the same hea-
uenly father: Neither go they thither to
receiue Chrysste of newe in bread or in
wyne, by grace or merite: but their first
cause of going thither is, to certifie to al
the church that they are of the number of
those y^e receiue Iesus Christ for their on-
ly redeemer & sauio^r, for their eternal sa-
crificato^r, their chief king, lord, souerain
p^rophet & docto^r to teach them in al truth.

33 Secondly, they take the holy supper
as a gage & assurāce of the good wil of the
heuenly father towards thē, the same be-
ing so constant & firme, that it wil neuer
change.

change. For euen as God hath promised by othe, that the sacrificatoz shal be eternal, euen so shall be the sacrificature and sacrifice for expiation of our sinnes.

34 Thirdly, they receiue in y^e Supper the seale of ratification & cōfirmation of grace, with recōciliation prononounced by the preaching of y^e gospell, to the end y^e by such mean, faith might be augmented in them, seing y^e God is not only cōtented to giue them y^e word of reconciliation, to assign his promises with y^e bloud of his proper sonne, but hath also signed and sealed his Gospell of reconciliation with seales declaring in a wonderfull maner, y^e very things contained in the letters patentes and promis of the gospel & happy newes.

35 Fourthly, the faithful see in the holy Supper, as in a table and liuely portrait, the communion and participation which they haue inwardly in their hartes with Iesus Christ, knowing also y^e al the nature & spiritual vigoz which they see in the comes of the presence of hym whom they consider and beholde figured & represented in the holy and sacred Ceremonie of

C. iij. the

A most Christian

Sacrifice of
thanks giuing
in the holy
Supper.

the Supper: by meane of which consideration, they render thanks to the Lorde for the fayth, hope, mortification, & constancie whiche they feele to be communicated to them by the power and benigntie of him that dwelleth in them. And by this mean, their faith being augmented, they participate more & more with Iesus Christ once receiued.

Confirmation
and augmentation
of Christ
receiued in the
Supper.

36 Finally they lerne in the holy supper, the vnitie and charitie whiche wee ought to haue one with an other: And seeing wee protest in the receite of the holie Sacrament to be one bodie & one church, membes of one soueraine heade Iesus Christ, it is good reson also that we lerne to imitate the Sympathia and mutuall compassion whiche wee see dayly in oure humaine bodies, whereof if one of oure armes bee hurte, the other serueth and comforteth it, the feet refusing theyr proper office to march and go, are content to keepe themselves in bed, to the ende the arme being hurt may bee in rest, the stomacke is satisfied with a slender repaste, to the end to ease that part that is distressed:

The holy Supper
represents
vnto vs a brotherly
charitie
of one to another.

sed : in effect, every one of the outward & inward membrs, do so accomodate their office and function to the ease and comfort of the hurte place, that in them may be noted a wonderful harmonie & league of one part with an other, the same also being lyuely represented and expressely recommended vnto vs in the celebration of the holy Supper of the Lorde, to the ende that every one of vs, may with most diligent care, labour to preserve the vnitie of the body of Christ, and supporting one an other, may learne to couer the faults of our brethren, pardon their wrongs, not to rebuke and exaggarate too muche their ignorances, but rather to interpret them to the best, and to teache them with charitie. Let vs learne in the celebration of the holy sacramēt, to make vs partakers of the afflictions and persecutions of our brethren, whome we confesse in the receipt of the supper to be the members of Christ with vs.

37 Behold here (in effect my dere brethren) one parte of the spirituall frutes that the children of God receiue in the re-

C.v.

ceite

A most Christian

reite of the Supper of oure Lorde truly
admynyſtred and ſimply vnderſtanded,
knowing right well that Chriſte had no
other meaning in the inſtitution of thoſe
ſacraments, than to manifeſt by viſible
woꝝdes (as Saint Auguſtine ſayeth) the
good wil of God towards men, that is, to
purge, waſhe, and make them cleane by
the water of his grace, and by the bloud
of his pꝛopꝛe ſon, to conioyn, knit, & incoꝝ-
poꝛate them with him, euen as the meat
is made one thing with our fleſh, in ſuch
ſoꝛt that euē as in the exterior pꝛeaching
of the goſpel the Lorde doth offer and pꝛe-
ſent to all the woꝛld the benefit of recon-
ciliation by Chriſt, in like maner the ſa-
craments be as a table oꝛ opē ſhop, wher-
in the benignitic, mercy & charitie of our
God, be expoſed to euery one, offered and
repreſented liuely in the tables: And mi-
ſerable ſhal they be, who not ſerching the
lyfe & liuely reſection and true waſhing
within, do embrace the coꝛruptible and
deceiuable elements, and double miſera-
ble ſhal they be, who naming themſelues
Doctoꝝ of the truthe, and paſtoꝝ of the
troupe

froupe of God, would feede the soules of their sheepe with meates that wil perish and coꝛrupt.

38 But now to return to our purpose begon, I tooke occasion (my dere beloved bzethzen) to wꝛite you these few lines, as seeing y^e smal frute of my request on your behalf, whē I spake to Monsieur Mathias Yllyricus, who, was sayd to be the Superintendent of your church, with whō I perswaded very modestly to shew vnto you, and consider himselfe the infancie of this church, persecuted & thꝛetned on euery side, assayled with many enimies, and battred with diuersitie of opinions, with aduise besides, that the tyme was moꝛe proper to pꝛeache and teach to the people the saythe and hope whiche wē ought to ble to moꝛtifie oure wicked affections, with a regarde of care to enterteine the league of charitie one with an other, thā to impart with the simple and ignozant soꝛt suche debates and questions, as wē haue rayled vpon the matter of oure confessions: Saꝛyng withal, that such dissentiōs are rather pꝛonounced of a iolitie
of

The occasion
of the wꝛiting
of this sermō.

A most Christian

of the hart to pꝛeferre our eloquence, and pꝛocure to our selues a peculiar estimati-
on amongst men, than of purpose neces-
sary foꝛ the edificatiō of our pietie: which
albeit he seemed to like of, with a disposi-
tion to admit and pꝛoꝛme my requests,
yet contrarily, I see he is eyther the au-
thoꝛ oꝛ instigatour of a confession of faith
which you haue set a bꝛoach in this chur-
che of *Antwerpe*: in which confession, I
can not only fynd any one point of y^e thꝛee
mentioned in my conference with him,
but also it seemes to certen, that you haue
raised this confession expꝛesly to trouble
this poꝛe afflicted churche. The Lorde of
his goodnesse giue you true knowledge
and repentance of that whiche you do:
foꝛ touching the chiefe point of oure Re-
ligion, that is to say, Faith, I fynde not
in your confession many texts noꝛ places
which kindle the heart of man to imbrace
the doctrine of Iesus Chꝛiste. A thyng
whiche I coulde easily appointe with my
fynger, if I woulde as vaine-ly employ
my time in confutation, as I see a num-
ber do at this day in disputation: onely I
thanke

thanke **GOD**, that by other meanes hee hath taught me the doctrine of his truth: for if at my firste arrinall, I had encountered your confession of faith, to lerne me to be a chzistian, I coulde not haue much profited in a lesson of fayth so full of questions, debates, and dissentions.

39 Deare bꝛethꝛen, if you will with iudgement reade ouer that, whiche your authoꝛ hath wꝛitten in youre name, you shall fynde, that neither Scotus noꝛ any other Sophisters of the Papisks, haue so muche endarkned the doctrine of Iesus Chꝛyst, noꝛ clad it with so many questions, as certeine of you haue done: wherof (foꝛ example) let vs suruey bꝛiefly foure certeine points, and that moze to reueale the slender edification that their readers may hope foꝛ of suche lessons, than to encomber our selues with the confutation of such vanities.

40 Touching that whiche you say of our inheritaunce of the originall synne, and free will lost, the woꝛld it selfe doth declare well inough at this day, that euerie one hath gotten a good lump of the inheritance

Reade the Articles of the confession of faythe of Ylyric, the better to vnderstande the articles following.

A most Christian

heritance of the coꝛruption of Adam, and the oꝛiginall sinne as they call it, neither doe your wꝛyttings dispence oꝛ discharge you of your parte thereof. And I beleue (as you say) that men now a dayes haue not any ffre wyl, sayng it maye bee further beleued, that there bee a greate manye that haue slender sense and well woꝛse vnderstanding, as being altogether ruled and caried ouer by their affections.

4¹ Touching the matter of the incarnation of the sonne of G D D, and redemption of man, I could wel haue pardoned you the obmyssyon of the subtyll questions you vse therin, searching curiously the house wherin Chꝛyst dwelleth. Item, what make we of ascension: oꝛ the signification of this woꝛd heauen: oꝛ the right hande of God: so that you woulde teach vs the true meane to receiue Iesus Chꝛyste into oure selues, seeing it pleaseth him, in respect of his goodnesse, to make his dwelling in the hearts of the faithful and regenerate. Otherways of what vse is Iesus Chꝛyst to vs being so farre

farre from the hart of man as you make hym? B.4.

42 Touching youre place of iustifying faith, I vnderstande not your language, where you say that only fayth, by meane whereof wee take (as of a hande) the benefite of Iesus Chryste to obtaine iustification, regeneration and health: and immediatly after you saye, that by the Sacramentes, are imputed and applied to vs the Iustyce and merite of Iesus Chryste. B.4.

43 In the doctrine of iustification you say it is a moste harde question to knowe what is that true iustice whiche makes vs iuste and agréable to God, with atteinment of eternall lyfe: but I had rather that without so many argumentes, confutations, and subtilties, you hadde shewed to the poore and ignozant people, what is the chrystian iustice, and by what meane she is giuen to vs. B.5.

44 Touching the point of good woꝝks you say that y woꝝks which me ought to cal good, are those which God demaunds in his woꝝd, and y those which be regenerat
and

A most Christian

and guided by the spirit of God, are they which shew the frutes of a good Tree: I beleue it well, and conclude vpon youre saying, that who hath not zeale, loue, charitie, who suffereth not all thyngs with patience, taketh euery thing in the beste parte, couereth the faultes of his neighbour, and laboureth not to put peace in place of dissentiō, can not haue regeneration. And touchyng the rest of your questions, whether good woꝝks concurre in iustification, as a cause soꝝmall oꝝ efficient, the simple people hath not to do, contenting themselues with this beleef, that regeneration & faith without good woꝝks is a mere hipocrisie and thing dead, and that it is necessary, that our newe obedience serue as witnesse of oure reconciliation and iustification.

45 Nowe (deare bꝛethꝛen) as I am voyde of intent herein eyther to examin oꝝ exaggarate the newnesse of your confession, and much lesse to confute it by argumentes, so I will leaue to the consideration of the Reader, your excuse in cutting off the cōmaundement of the liuing God,

God vnder pretext of certeine gloses and distinctions vnwoꝛthy to be vttered: foꝛ here we do not dispute whether the commaundement not to make any images of veneration, be a commaundement particular, oꝛ an appendix of an other, whether it be ceremoniall oꝛ moꝛall: but we will here maynteine that it is an audacitie most cursed to cut off from the law of oure God any one woꝛd, seeing specially that that summe and content of cōmaundement is so shoꝛt and compendious, that it conteineth but ten commaundements, the which if God woulde haue abꝛidged, he knew better how to do it than we, and therfoꝛe such as vndertake to coꝛrect his stile and accuse him of pꝛoliritie, giue sufficient pꝛoofe of their abhominable temeritie.

46 But let vs now come to the principall poynt of your debate and auncient question, the which vpon a brauery you seeme to renue vpon euery purpose and place, without hauing respect to the gret flaunder of those that bee weake. First you vtter the summe of your confession of

D. J.

the

A most Christian

The opinion
of Mathias Yl-
lyricus and his
companions
touching the
Supper.

the Supper in these words: *Credimus igitur Christo affirmanti, quod corpus & sanguis eius vere ac realiter in sacra Cena adsit, de iure, externo modo accipiendum cum pane & vino, non fide tantum, aut spiritualiter, idque tam ab indignis, quam à dignis sumatur, & contraria docentes, cum Augustana confessione consentiendo, damnamus.*

That is to say: Wee beleue in Chryste who assureth vs that his body and bloud be truly and really in the sacred supper, and that it is giuen vs in taking it outwardly with the bread and wyne, not only with faith and spiritually: the which body is eaten as wel of the vnwoorthy, as of those that be woorthy: And those that shall teache the contrary, wee (sticking to the Confession of *Auspurge*) do condemne them.

47 See here (my b2eth2en) your goodly entrie of y article of your Supper, which we may, not improperly, liken to that of the newe inquisitors, who condemne, anathematize, excommunicate, and call Heretikes, and confounders of y church, all those whiche receiue not their confession,

sion, which me thinke you do also as of
 purpose to maynteyne youres of *Au-*
spurge, as though it were a fyfth Gospel
 or newe Symbole of the Crede. What
 shall we saye (b2eth2en) to these mat-
 ters? haue you no shame that men of good
 iudgement and vnderstandyng, shoulde
 reade suche haultie and rashe wordes?
 Who are they that haue set the authour
 of the Confession of *Auspurge*, or that
 of yours in suche authozitie or degree of
 the Church, that they may pronounce
 Sentence of damnation ageynste suche
 as wyl not admit they2 interpretation
 vppon a place or Text of the Scripture?
 What is he of any iudgement at all,
 who wyl not feare to forsake the tyran-
 nie of the Papistes, to enter into an o-
 ther, almost of lyke condition? We call
 the Pope Antech2yst, tyraunt and but-
 cher of mens consciences, bycause that
 without libertie to heare men speake, he
 condemneth and excommunicates them,
 and yet your doings are nothing inferiour
 to his crueltie, in pronouncing condem-
 nation, not onely ageynst your enemies,

D.y.

but

A most Christian

but also against suche as you receiue for
youre brethren and companions in the
worke of the Lorde, and who no lesse
for the duetie of Christians, than to take
away the slander from the Church of
Christe, do searche by all theyr possible
meanes to lyue in loue and friendship
with you.

Rom. 14.

48 I could willingly say to the authoꝝ
of your confession, as the Apostle sayth:
my brother, my friend, what art thou that
condemnes the seruants of an other? Who
hath giuen thee such power? Art thou his
redemer? Art thou his iudge? Art thou he
in the name of whome he hath bin bapti-
sed? Hath he not a maister, who, if he fall
wil raise him agein, and hath the power
to do it? But of what purpose are these
wordes, when we finde our harts so hard-
ned, that wee feele not at al the very cha-
llisements, which God lets fall vpon our
heades.

49 Let vs marke and consider what
miserable issues our preachinges, confessi-
ons, wytyngs, and commentaries, bring
forth: Let vs also behold what frutes are
brought

brought to oure audience by oure words,
 what reformatiō of life in our churches,
 wherin raign still wātōnesse, lubzicities,
 gluttonies, dzonkennesse, vsurie, deceits,
 with a thousand such like vices, which we
 let passe, making our selues many tymes
 (by winking) companions to those that
 commit them, swallowing (as oure Sa-
 uiour Chryst sayth) the Camels, and af-
 ter passing by the cloutes the litle gnats,
 which meaneth that we pronounce con-
 demnation ageinst such who pierce not
 the subtilties of oure interpretations in
 Chrystes Supper: making small recke-
 ning of the crimes and dissolutiōs which
 are committed dayly afoze oure eyes I
 pray you what may meane so many sorts
 of cōmunications of Chryst, the one phy-
 sicall, and an other mystical, an other spi-
 rituall, and an other sacramentall, togy-
 ther also with those whyche you put in
 your confession, the one common both to
 the good & to the euil, when they say, this
 is my body, and the other, when they say,
 Do this in remembzaunce of me. Those
 with such like cōmunications of Chryste,

Yllyricus in
 the text of his
 admonition
 maketh .4.
 sorts of com-
 munications
 of Chryst.

A most Christian

Meane to re-
ceiue Chryſt
by only faith.

wē neuer learned in the woꝛde of God,
but of the contrary, wē knowe foꝛ truth
that there is but one mean to receiue Je-
sus Chꝛyſte, and haue communication
with him, that is to ſay, lively faith, and
that accompanied with repentaunce and
penance of our ſinnes paſſed, & newneſſe
of life to come. I would to God we were
wel taught and exerciſed in this manner
of communicatiō of Chꝛyſt: foꝛ touching
the reſt, what aſſuraunce may wē take
of the doctrine of youre article, whiche is
not dꝛayned out of the woꝛd of God, but
rather of the interpretations of men?
I praye you ſhewe mē where it is that
Chꝛyſte affirmeth, that his bode and
bloud be truely and really in the bꝛead,
vnder the bꝛead, oꝛ within the bꝛeade of
the Supper, and that he giueth hymſelfe
to bee eaten exteriouſly with the bꝛeade
and wine, the ſame being not done not
onely by ſayth, oꝛ ſpiritually, but that
he is eaten as well of the vnwoꝛthy as
thoſe that be woꝛthy.

ſo He thinks (deare bꝛethꝛen) that, ſe-
ing you wil be eſtēmed ſo diligent in the
obſer-

observatiō of the wordes of the scripture,
 as preferring nothing which is not dra-
 wnen out of the same, it is necessary you
 know, that in al your article there is not
 one word of the wordes of Christ: but we
 knowe that both he himselte and his apo-
 stle teacheth vs the contrary, saying, that
 the unbelieving and unworthy can not
 possesse Christe, nor be members of him,
 seing they haue not a mouth of fayth to
 receiue him.

What cōiunc-
 tion betwene
 Christ and Be-
 liall.

2. Cor. 6.

51 Besides, I see that your very confes-
 sion doth not accorde at all, with that of
Auspurge, wherof you make so greate a
 buckler, no lesse to maynteyne you in
 the good oppinion of the worlde, than to
 byng your selues in, vnder the protec-
 tion of princes and potentates, who at
 the beginning, vled very wisely and chri-
 stianlye the presentation of this Con-
 fession. For the wordes of the Authour
 be these, Article. 10. *De Cæna Domini do-*
cent, quod cum pane & vino verè exhibean-
tur corpus et sanguis Christi, vescantibus in
cæna domini, that is to say: Touching the
 Supper of the Lorde, they teache, that
 D.iiiij. with

A most Christian

with the bread and wine be exhibited the body and blood of Christe, to those that eate the Supper of the Lorde.

52 In these wordes the Confession of *Auspurge* make no mention to receiue the body of Christe really and exteriorly, as you say in youres, neither make they mention at all that the worthe and unworthe do receiue it.

53 But herevnto you say, that we haue not the true and incorrupte confession of *Auspurge*, but that you haue certein Copies and exemplaries thereof best corrected, whiche you follow in your doctrine: is it possible (brethren) you shoulde be so negligent in the correction of your confession wherof you make so great value? I am not of opiniō that the princes Protestants wold suffer to be printed in their townes, articles of their confession, contaminated and imperfect: truly you trouble greatly the world: for if those which follow not your confession, be condemned by your sentence, and you onely haue the true copie of this confession, wee muste the necessarily come to you as to a spring

o2 fountain of truth and helth: some may say (as in derision of those things,) that wee must come on pilgrimage to searche your registers and bookeshops, as in tymes past they went to *Ierusalem, Rome, o2 S. Iames*, Oh good God, what mockerie, what presumption of people? But, to prevent you of cause of complainte ageynst vs, and that your incōsideration be moze manifestly discovered, we will recite the article of your incorrupt cōfession, which as you say to be reserued with you, so you shall fynde it beareth not a wo2de of that which you haue vttered.

54 Your wo2des be these: *Sequimur igitur in hac controuersia sententiam decimi articuli Augustanae confessionis: porro articulus ille decimus ita habet in incorrupta confessione, quam sequimur: De caena Domini docent, quod corpus & sanguis Christi verè adsint, & distribuantur vescientibus in Cæna domini: & improbant secus docentes.* That is to say: Wee follo2we in this question and debate, the aduise and sentence of the tenth Article of the Confession of *Ausspurge*, which tenth article is w2iten

See the confession. H. 2.

D. b.

in

A most Christian

in this sorte, in the confession whiche we followe, whiche is not corrupted: It is taught, touching the supper of the Lorde, that the body and bloud of Chryst be truly present, and bee distributed to suche as eate in the Supper of the Lorde, neyther are they approued whiche teache oth-
er wayes.

55 Nowe (brethren) I pray you shew mee where it is that you finde here your realities, and vbiquities, or that the vn-
woorthy do eate the body of Chryst, with other sorts of doctrines whiche you haue preferred, and wold autho-
rize them with the confession of *Auspurge*, whiche notwithstanding, we wyll not receiue as a rule of our Chyristianitie, and muche lesse the Confession of any other man that is
vppon earth.

56 We wil be chyistians, and so be cal-
led, we wil follow the confession of faith, whiche oure G D the father, and Je-
sus Chryste his Sonne haue lefte vnto
vs: that is to saye, the dyuyne worde
in the olde and new Testament, as the
summe of oure Religion: We receiue
the

the symbols of sayth receiued of olde time
in the Church: we haue not bin bapti-
zed in the names of Martine, Zwingli-
us, or Caluyn, but in the name of the Fa-
ther, the Sonne and the holy Ghoste: by
whiche meanes, wee deteste and abhorre
all those names and surnames of Par-
tialities, that is to saye, Martinistes,
Zwinglians, and Caluinists, with other
like, knowing very well that GOD is
greately displeased with suche separati-
ons and partialities in the doctrine of re-
ligion: And I wish with al my hart, that
the doctours whiche haue taught here be-
foze, and suche as at this day doe preache
the Gospell, were of moze modestie and
wisdom, and purely consecrated to search
the glorie of the Lorde, and not theyr
owne proper prayse: then should the peo-
ple bee in moze lybertie of conscience,
and the worshippers of one onely God,
and not of mortall men, ignoraunt and
blynde, who, makynge them selues as
Idolls, doe desire to bee followed and
holden in greate admyzation: I would
in God that euery one would say with
Saint

A most Christian

in this sorte, in the confession whiche we followe, whiche is not corrupted: It is taught, touching the supper of the Lorde, that the body and bloud of Chryst be truly present, and bee distributed to suche as eate in the Supper of the Lorde, neither are they approued whiche teache other wayes.

55 Nowe (brethren) I pray you shew mee where it is that you finde here your realities, and vbiquties, or that the vnwoorthy do eate the body of Chryst, with other sorts of doctrines whiche you haue preferred, and wold authorize them with the confession of *Auspurge*, whiche notwithstanding, wee wyll not receiue as a rule of our Chyistianitie, and muche lesse the Confession of any other man that is vpon earth.

56 We wil be chyistians, and so be called, we wil follow the confession of faith, whiche oure GOD the father, and Iesus Chryste his Sonne haue lefte vnto vs: that is to saye, the dyuyne worde in the olde and new Testament, as the summe of oure Religion: Wee receiue
the

the symbols of fayth receiued of olde time
in the Churche: we haue not bin bapti-
zed in the names of Martine, Zwingli-
us, or Caluyn, but in the name of the Fa-
ther, the Sonne and the holy Ghoste: by
whiche meanes, wee deteste and abhorre
all those names and surnames of Par-
tialities, that is to saye, Martinistes,
Zwinglians, and Caluinists, with other
like, knowing very well that GOD is
greately displeased with suche separati-
ons and partialities in the doctrine of re-
ligion: And I wish with al my hart, that
the doctours whiche haue taught here be-
fore, and suche as at this day doe preache
the Gospell, were of moze modestie and
wisdom, and purely consecrated to search
the glozie of the Lorde, and not theyr
owne proper prayse: then should the peo-
ple bee in moze lybertie of conscience,
and the worshippinges of one onely God,
and not of mortall men, ignoraunt and
blynde, who, makyng them selues as
Idolls, doe desire to bee followed and
holden in greate admyzation: I would
in God that euery one would say with
Saint

A most Christian

Saint John the Baptist, it is meete that
Jesus Christe be exalted and magnified,
and that I be diminished and vnknown:
it is to Jesus Christ, to whom we ought
to send the poore soules, desirous to fynde
knowledge and iustice, and not to youre
confessions, institutions, catechisines, or
commentaries.

57 For the reste (brethren) you seeme
to complaine of the greate diuersitie of
interpretation that many haue pronoun-
ced vpon the words of the Supper, which
partely I can not denie, bycause many
desirous to make their church apart, doe
raise a value or estimation of them sel-
ues among their audience, with pretence
to celebrate theyr owne names: from
whence it proceeds, that hauing but one
truth, and one simple intelligence in the
words of Christ, all such as digresse from
the same, to vse some strange and new or-
der, do euery one bring into the church
his innouation.

58 But I beseech you consider, whether
amongst those that receiue the tenth arti-
cle of the confession of *Auspurge*, there be
any

any diuersitie of interpretatiō, to the end that if you will haue all the worlde (for the eschuing of the condemnation of your sentence) to followe your confession, you first labour to establish an accoord amongst your selues, and then euery one will deliberate vppon that he hath to doe. For you being deuided amongst youre selues, and of diuers opinions, we are ignozant in the part we ought to follow to escape your condemnation.

They of the Confession of Auspurge agree not amongst themselues vpo the words of the Supper. Reade the booke named Antithese, of the true and false exposition of the tenth Article of the Confession of Auspurge, the Author of the same is Sybran Andreas.

59 First you know well that Mathias Yllyricus, whom I thinke to be the author of your confession, is not of opinion with those that haue composed and presented the confession of *Auspurge*, and you and he are not ignozant of the contentions, debates and discentions, which be euen till this day betwene him & others: All which I will not here repete, because
my

A most Christian

my intente is not ,to kindle the coales of
dissention, but rather to quenche them,
I will not bryng to lyght the faultes of
others, but rather couer and hyde them,
albeit it is easye for euery man to see,
bothe howe thyngs haue passed, and how
they are nowe bled, and that by Bookes
that are prynted.

Touchyng the dissention of M. Yllyricus with
Ph. Melancthon, and those of the Confession of
Auspurge, reade the Epistles of Melancthon in
many places, but chiefly the page. 452. Also the
Actes Synodals imprinted in the yeare. 1559.
Also the answeres giuen to the Legate of Saxon
by Ph. Melancthon.

60 Touching the breaking & brysing
of breade, you see I am sure, that in thys
towne of *Antwerpe*, the Ministers be not
of accorde. I leaue aparte the truthe of
the Question, which you call indifferent,
notwithstandyng that the institution of
the Lorde beareth by manyfest wordes,
the breaking of the bread. S. Paule cal-
leth y^e holy Supper the breking of bread,
which also all the auncient church do ap-
proue: And for my part, I am of opinion
that

that in the ceremonie of the holie Supper, the breaking of breade oughte to be obserued, as signifying and assuring to vs that Iesus Chryste was offered broken for vs: for the rest, as when Christ celebated the supper, whether the bread he had then betwene his hands, was great or little, I leaue the decision of that question to Monsieur Mathias Yllyricus, who sayth that Iesus Chryste in the Supper, brake the bread, because the cakes were too great, and hee had not made prouision of litle waffernes as we vse, so that necessitie forced him to break the bread without hauing intent to teach vs any thing by the breaking of the bread.

Seeke the confession.

K. 10. & 11.

61 The Churches of the moste noble prince elector and Countie Palatyne, receiue the confession of *Auspurge*, and yet in youre Catechisme you teache that the vnfaithful and vnwoorthy do not eate the body of Chryste in the Sacrament, the which is against youre article, and consequently against the confession of *Auspurge*.

62 The diuins of the renoumed prince of Hesse haue receiued the confession of *Auspurge*,

A most Christian

Auspurge, and yet Andreas Hyperius doctour of the vniuersitie of *Marpurge*, belongyng to the sayde Prince, receyued the Confession presented by the Straungers out of the towne of *Weasell*, against which cōfession Heihulsius his companions and yours, haue raised many debates, to banish from the countrey such as solowed the sayd confession, the same arguing manifestly, that you and your companions be not of accorde with the churches of the sayd prince.

63 Iohannes Pincerus, a man lerned & no lesse deuoute as you knowe, albeit he receiued the confession of *Auspurge*, w^{it} notwithstanding, a booke against the sayd Heihulsius, refuting the opinions of the Supper, and other thyngs, the whiche Heihulsius nameth him selfe to be of the confession of *Auspurge*, and youre adherent and confederate to maynteyne this dissention.

64 In the yeare 1565. The right noble prince elect of *Saxon*, presented to the vniuersitie of *Wittemberge*, the w^{it}tings of Brentius & Iames Andreas, as vpon meaning

ning to examin them touching their opinion of the Supper, wherevnto the vniuersitie answered, that the sayd Brentius and Andreas, vsed in this matter diuers and sundry orders of speche, bothe newe, dangerous, and altogether vnknowne to the auncient Church, that is to say, that the humanitie of Chzist was dispersed into euery place: that the humanitie of Chziste was Creatour of all things, that Iames Andreas confounded the communication of languages or proprietie in the person of Chzist, and that they feared that the vniuersitie of *Tubinga* and the church of *Wittenburgh* were troubled with these innouations of doctrine, exhorting them to ceasse from suche disputations, with contentment onely to beleue that the words of Chziste be true, when he sayeth, this is my body. Nowe my brethren, what part I pray you, should wee followe, seing both the one and the other be of the confession of *Auspurge*?

65 Paule Eberus denyeth expressely, that the vnwoorthy eate the fleshe of Chziste, who being of the confession of *Auspurge*,

C. j.

doth

A most Christian

doth neither agree with you, no2 yet with Brentius, who mainteyneth, that Judas (in the Supper) did as well receiue the body of Chryst, as S. John, o2 S. Peter.

66 The eight article of the confession of *Auspurge*, doth teach, that the vnfaithfull are not members of the church, and therefore receiue not but the outward signes of the Supper. So that when you say that the vnwo2thie receyue the body of Chryst, you are there contrary to your owne proper confession. I pray you what coniunction is there betwene lighte and darknesse? What acquaintance betwene Iesus Chryste and Belyal? No, let vs rather remembze and reteyne that which the Prophet sayeth, that God loueth not the wicked no2 their wickednesse, neither shall the vngodly dwell with him.

67 Phillip Melancthon, autho2 of the confession of *Auspurge*, in the apologie of the same confession doth teach, that the participation of the body of Chryst is re-
ceiued of the faithfull by the meditation of his benefits: then to receiue Chryst, it is not nedefull to gnawe hym o2 bzeake him
him

him with our teeth. Besides, the wicked which haue no meditation, nor godly re-
cozdation of the benefites of Chryste, al-
though they chaw the bread, yet can they
not receiue Chryste by the saying of the
same Authoꝝ, to whome your doctrine is
contrarie in this poynt.

68 Martine Luther hath bin esteemed a
good interpr̃eter & vnderstander of the cō-
fession of *Auspurge*, and yet he saith that
the very iuyce and mary of the holy Sup-
per, is to receiue an assuraunce of the re-
mission of oure sinnes by the sacrifice of
Chryst. Those then that say that the vn-
faithfull and vnwoꝝthy receiue the bodye
of Chryst, which is the iuyce and marow
of the sacrament, be contrary to the said
doctoꝝ: and by consequent, to the confessi-
on of *Auspurge*, the which you do in your
Article.

69 The Duke of Wittenburgh, wyl-
leth and meaneth that his cōfession agree
with that of *Auspurge*, and yet the arti-
cle of the Supper in his confession is in-
terpr̃eted by the words of Ezechiell, say-
ing, this Quarey oꝝ tyle is the towne of

Ezech. 4.

E.ij.

Ieru-

A most Christian

Ierusalem &c. That is to say, doth signifie
or meane the town of *Ierusalem* &c. Who
then will not receiue this place in the in-
terpretation of the Supper, disagreeth
with the confession of the said p^rince, and
by consequent, with that of *Anspurge*, a-
mongst whom is *Kemnitius*, who reiects
wholly this place in the matter of the sa-
craments.

70 Touching this word (vnwo^rthy)
and who ought to be called so, you be not
of accorde: for *Helhusius* your compani-
on, with large arguments goeth aboute
to p^roue that the faithful cānot any way
be called vnwo^rthy. *Kemnitius* (in the cō-
trary) mainteineth that the place of *S.*
Paule treating of the vnwo^rthynesse of
suche as receiue the Supper, ought to be
vnderstanded and interpreted by the o-
ther place of the Gospell, where the Cen-
turiō saith, that he is not wo^rthy that *Je-
sus Ch^ryst* enter into his house, as y^e aū-
cient docto^rs haue interpreted it. Which
of these shall we beleue, seeing they bee
of contrary opinyon, and yet bothe the
one and other folowers of the cōfession of

Anspurge?

Auspurge?

71 The. xiiij. Article of the confession of *Auspurge*, teacheth that the laful vse of the Sacrament demaundeth necessarily *Fayth*, without whiche vse, the Sacrament is no Sacramēt. Those then which haue not saythe in the administration of your Supper, haue not also, neither sacrament noz body of Christ, and therfoze the Communion that the vnwozthy doe make, resistes your owne confession.

72 The. xxi. article of the confession of *Auspurge* sayth, that fo: the difference of ceremonies & traditions of men, a man oughte not to accuse the other churches, and much lesse condemne them of erroz, noz call them aduersaries, who are of a contrary opinion: And yet you (my brethren) call the other Ministers of thys churche, aduersaries, enimies, and people cut off from your companie, bicause they do not blysse at the aulter the bzead afoze they do distribute it, with obseruation of other ceremonies that are of custome in your Supper.

73 Touching this word (with) when
C. iij. you

you say the bodye of Chyste is receiued
 with the bzeade, you are not of accorde :
 for certeine of your confession affirm that
 Chyst is enclosed within y bzead, others,
 vpon the bzead, others, as the fire with
 in the hoat water, others, as the fire with
 in the burning iron, others, as the grange
 or house within the letters or woordes of
 contract : in effect, who woulde recite all
 the similituds and interpzetations which
 they of the confession of *Auspurge*, haue
 made vpon the woordes of the supper, and
 all to maynteine the doctrine of the pre-
 sence of Chyste linked with the exterior
 elements, should finde the discourse long,
 and the matter of small purpose. In the
 ende, Iohn Alasco, Superintendent of the
 Church of London, being in the Church
 of *Franckesfort*, and seing such dissensions
 tending rather too dissolue the vnitie of
 the Church, than to redzesse it, is of opi-
 nion, that, that worde of the confession
 of *Auspurge*, where Chyste is receiued
 with the bzead, signifieth, that when the
 saythefull eate the bzeade in the Supper
 with their coꝝpozall mouth, their spirite
 with

With the mouth of Faith receiues Iesus Chryste, whiche is on the ryghte hande of G D D. And suche interpretation of this woꝛde (with) was receiued of the Senate of the towne of *Franckesfort*, as a declaration agreeing with the confession of *Auspurge*, whereby the poore straungers whiche are withdrauene thither, lyued in peace and quyet, vntill by reason of other quarels, this Question was estones renued, by whyche meane they became in effecte, the cause of the dissipation of so flourishing a Church. There bee also amongst you that saye, that the bodie of Chryste is presente in the Supper, as Iesus crucified, was present to the eyes of the Galathians, and as the daye of Chryste was present to Abraham: and yet are they receiued into the compaignie of those whiche mainteyne the Confession of *Auspurge*. And bycause *Heshafius*, being at the vniuersitie of *Hidelberg* made himself enimie to this interpretation, & troubled the church with debates and questions, it is sayd, he was banished from y^e sayd vniuersitie, like as

diuers haue already put in wꝛiting many things belongyng to this dissention, and others which we haue mentioned.

74 Beholde (bꝛethꝛen) one chiefe occasion muche hindꝛing many men to embrace the true religion, and to bꝛing the selues into youre assemblie, as seing amongest you so great diuersitie of opinions. And foz youre partes, touching the matter of the Sacramentes, you pursue them so eigerly, so sharply, and with such animositie and stomacke, that the very blynde themselues discern in you, moze desire to obtaine victorie, than zeale of God to instruct youre ignozant bꝛother. Foz when we haue a direct wil towards our neyghboure, with a liuely touche of compassion of his ignozance, and haue a chꝛistian desire to manifest vnto him the truth, we do not procede by iniuries, excommunications, noꝛ condemnations, the same being in deede the very effectes and motions of a contentious and arrogant spirite, with a minde full of felonie. But of the contrary, we vse swete and softe woꝛdes of inducemēt, with perswasions
of

of modestie, as knowing assuredly, that man is a kynde of creature so fierce of stomacke, as hee is not to be qualified otherwise than by gentle admonishment, and specially in the case and question of his religion, which hauing hir true foundation in the bottom of his hart, it is impossible to plant persuasions of Religion afoze we haue ouercome and gained that place with gentle allurements, and then with frute, to plant there the doctrine of faith. Besides also, you laboꝝ vs greatly to enter into disputation in this church upon the poynt of the Supper, which we will not refuse, so that it may be done in good order and with the consent of the state: we would also that you agree first amongst youre selues, to the ende we might knowe what part to mainteyne: **W**herin albe it I can not but feare, that your intent was rather to search matter of triumph without victorie, with occasion to sende of youre bookes to the nexte sayze of *Frankefort*, than of a zeale & pure affectiō to pacifie this afflicted church: toward which God graunt vs the zeale of

C.v.

his

A most Christian

his gloꝝy. And I pray you, of what purpose wold it be to vs bpō the disputation to agree with you: seing that by such meanes, we shold fal into y^e euil wil of a great parte of the pꝛinces Protestantes of *Germanie*, who abhoꝝre already the opinions you haue vttered of the person of Chꝛyste to bee in the pꝛesence of the Supper: by the same mean also, we should make our selues companions and adherents to Yllyricus, youre Superintendent oꝝ authoꝝ of youre confession, who is hated of the moſte noble Churches and Uniuerſities of *Germanie*, and chiefly in *Wittenburgh*, who hath bin y^e mother nourſe of the firſt Protestants. These things considered, I ſee neither oꝝder to diſpute, noꝝ reaſon to come to accoꝝd with him & his adherēts.

75 The ſeconde poynt, wherein I requested Mathias Yllyricus and you to take ſome paynes, was, in the doctryne of moꝝtyfication, a thing moſte neceſſarie foꝝ this lamentable tyme, wherein we ſee ſo manye Epycures, ſo manye Libertines, ſo manye Atheyſtes and people abandoned to all fylthynesse and diſſolution:

solucion : of which so principall a matter you touch not one word in all youre confession, but rather with youre vnbiaised order of proceeding, shewe to the people greate example of immortification. By the whiche, those that haue iudgemente in spirituall things, may see that youre doctrine and Scripture is not a doctrine taught by the Spirite of GOD, and receyued in his schoole : but rather certeine textes and propositions gathered oute of the papers and Bookes of others, who (peraduenture) haue proued better than wee, that whiche they haue taughte and left in wyting.

76 The last part of my request to M. Yllyricus was, to exhort you to enterteyn a charitable and louing vnitie, to the end al the church might bee edified, as wel by the one as the other, which he hath done quite contrary in your confession, as witnesseth y^e words of the. xviij. article in this sort: *Quod aduersariorum coena impie celebratur. Si quis haecenus dubitauit, utra sententia sit verior in sacramentaria controuersia, ille sane vel ex solis ipsorum agendis ac formulis*
sacra

A molt Christian

*sacra communionis, & ipsa praxi cœna statuere haud difficulter poterit. Tantis enim corruptelis, sacrilegijs, in tā sacrosanctis mysterijs grassantur, ut citra horrorem ac tremorem eas prophanationes pia mens cognoscere non possit. Eas igitur vastationes ac violationes tanti mysterij hic breuiter exponemus, ut sibi pusilli Christi cauere à tantis piaculis & ira Dei possint. Multis ergo modis eorum liturgia impiè peragitur. What is to say: If any by the things aforesayd be yet in doute, not knowing whiche is the truest opinion in the matter of the sacramentes, he may easily bee certified of a truth, in beholding their actions and ceremonies in the celebztation of the communion: for there be so many corruptions and sacrileges in so holy mysteries, that a Christian mynde can not beholde such prophanations withoute hozroz and feare. Wee wyll then declare briezly in this Epistle, the distructions and violations that ar cōmitted in so gret a myste-
rie, to y end the litle ones of Chryst may stand vppon their garde ageinst such execrable crimes, but specially ageinst the
irs*

A sharp poynt
of M. Yllyri-
cus in his con-
fession.

ire of God. Their ceremonie of the Supper (that is to say, of the sacramentaries as you call them) is celebrated with impietie in many sorts. First you say, that we make no benediction vpon the bread. Secondly, in that, that when we giue the bread, we exhort those that receiue it to haue remembrance of Iesus Christ broken, offered, and sacrificed for oure reconciliation to the heuenly father, and satisfaction of our sinnes with the diuine iustice. Thirdly, because that in this, wee seeke to be folowers of Iesus Christ, who celebrating the Supper, sayd to his disciples: Take and eat. &c. Fourthly, you accuse vs in that wee forget in the Supper the wordes of consecration. Fifthly, for that wee pronounce not the wordes of consecration, to the ende the bread may perceiue our voice, with vnderstanding of the word of God, conuersion into the body of Christ. Sixtely, you accuse vs because wee perswade the assistantes, not to settle their eyes vpon the consideration of the visible & exterior elements, but rather raise our myndes and consideration

The preachers of the confession of Augsburg accuse the other ministers.

A most Christian

ration to Iesus Chzist, the true heauenly bzead for the nouriture of our soules, who being alredy immortall, is glozified vpon the right hande of the Father. The seuenth impietie which you say we committe, is, That we tell the assistauntes that they take the bzeade and Wine in remembraunce of Iesus Chyzte. In the eyght, you say we sayle, in that we vse the wordes of Chyzte, saying: Take and eate, and haue remembraunce of Iesus Chyzte employed for you, wherein according to your scoffes of custome and poeticall sleightes, you make vs like to the Beguiars and Beguines, when they feede in their repastes. The Lorde pardon you suche orders of teaching to your neighboures, and reueale vnto you the modest grauitie which he demaundes in those that professe themselves pastors of the sheepe, and pronouncers of the gospel. Ninthly, you blame vs in that we do not counterfet Iesus Chzist as the priests of the Papists do, as obseruing not point by poynt, and worde by worde, the ceremonies that he made, and speake not in the same

same order the words which he pronounced. Your tenth and last accusation is, in that (as you say) we rob deceitfully the supper of the wordes of consecration, by mean wherof the body of Christ ought to come thither, and yet we say to the assistants that they receiue the body of Christ.

77 Behold (deare brethren) one part of y^e accusatiōs wherewith you haue charged vs touching the matter of y^e Supper, whervnto I will not answer, as being things so vayne & of so small importance, that there is none participating with either pietie or godlinesse, which accept not the time lost, or at least euil employed in the debate of such things, for as the Lord hath made vs once to vnderstande (by his grace) what it is to receiue Christe, and that we haue felte the frutes of his presence, so all youre accusations and Argumentes of persuations to the contrary, are but superfluous. And therefore in place to make you answer, and fall into the fault which I see in many, who do nothing in all the tyme of their lyfe, but dispute and debate, I will praye to that
god

A most Christian

good God to giue vs all a grace of participation with his light, whiche chaseth away all darknesse of error & ignozance.

78 I pray you what frute can pꝛocēde in wꝛiting a new booke of the questions and differences, that these. xxx. yeares haue bin so sharply argued, and yet without pꝛofite. Would it be any other thing than in causing to bē reprinted sundꝛe repetitions, to fil the saires of *Frankfort*, and set the bookeꝛinters on woꝛk? A vanitie moſte greate, and yet followed of many men of knowledge, who, desirous by these meanes to boꝛowe themselves an estimation, with that the woꝛld knew that they haue such a facilitie to compose bookes, that in one euening after supper, they can wꝛite as many quaires, as may suffice a spedie Pꝛinter to impꝛint in a weeke. Considering (alas) not at all, that the deuotion of a chꝛistian consists not in woꝛdes, noꝛ in the multitude of papers & bookes, but in the true feare of God, accompanied with liuely faith and carefull moꝛtification, with study, by all our possible meanes to pꝛeserue the league of chari

charitie one to an other, gining y^e woꝛlde to knowe, by our lyfe and example, that our confession is the better.

79 I coulde haue wished (deare bꝛe-
thꝛen) that where in your confession, you
haue disgorged so many iniuries at your
pleasure, ageynst suche as desire youre
wealth and honour, at the least that you
had ginen a shew of a chꝛistian modestie.
But it seemeth that in this vncharitable
shewe, you had a desire to declare an eu-
dent witnesse of the hate and euill will
you beare ageynst your neighbours, and
that without any iust occasion in them:
calling them aduersaries and enemies,
profanoꝛs of the Supper of the Loꝛd, and
darkening with coꝛruption the woꝛds of
S. Paule. You call them sacramentoꝛs,
people that know not what meaneth the
ascension of Chꝛyste, what is his ryghte
hand, noꝛ what is glozification of the hu-
manitie of the Loꝛde, with other lyke
things.

80 Let vs leaue, let vs leaue (good bꝛe-
thꝛen) such maner of disputation, and let
vs foꝛget to mainteine oure owne inter-

¶.

pretar

A most Christian

pretation: yea let vs search the edificati-
on of the church of Chryste, and not our
owne glorie. Let vs studie to leade men
by our preachings to Iesus Chryste our
Soueraine Doctour, and not to followe
neither the cōfession of *Auspurge*, the Ca-
techisme of Martine, noꝝ the interpreta-
tions of Iohn noꝝ Peter. Let vs make it
knowne to al the pꝛinces and potentates
of *Germanie*, that all those questions bee
banished, & wee in desire to liue in recon-
ciliation and friendship: And let not the
weake haue occasion to say, that we serue
most as matches & bellows, to kindle the
hearts of such personages, to make them
shew theselues enimies of those who cō-
fesse one self Gospell of Chryst with the.

81 Truly the doctozs, pastozs and mi-
nisters of the Gospell, ought to be suche
now, as by word and wꝛiting, to become
suters to the Pꝛinces Protestantes, to
take into their protectiō, and vnder their
wings, the churches which the Lord hath
stirred vp in these lowe Countreys, and
that they may become humble interces-
sours to the king of *Spayne*, oure soue-
rayne

raine Magistrate, for pitie ouer his poore and most loyall subiectes, who withoute any offence vnto the maiestie of theyr Prince, bee persecuted, murdered, afflicted as seditious and rebells, and handled with more crueltie than may bee beleued but of suche as haue scene it.

82 In the meane whyle, wee triumph in the chaire, with bestowynge here and there, captious Inuectiues, callinge some Calvinistes, some Sacramentors, some seditious and rebelles, breakers of Images with other lyke. Wee sende oure Confessiōs stuffed wyth Iniurious matters, debates, and quarrells, to the Princes of *Almayn*, to the end they may see what valiant champions we are on this syde. And howe (at the least) the Confession of *Auspurge* triumpheth in the towne of *Antwerpe* by oure meanes. In the whych meane whyle, the glorie of Iesus Christ is buried, or altogether forgotten, and wee haue so hardened our harts, that the afflictions of our brethren and neighbours doe not touche vs at all, but we heare them reckened, and reckon

If y. them

A most Christian

them our selues with scoffes and mockerie, thinking to escape better cheape, because we are couered with the confession of *Anspurge*.

83 *No* no (brethren) it can not be so, for God knoweth how and where to find vs, though it be in the bottom of the sea: he hath his armes so long, that he is able to drawe vs from the lappe of the greatest Monarchs of the earth. And therfore lette vs not put our trust in the strength of the flesh, but rather let vs march with all feare afoze *God*, and searche only his glorie. And in place to make factions and separations of the churche, let vs go with one courage and heart to batter the kyngdome of *Sathan*, wyth the superstitions and idolatries brought into oure christian religion by him and his suppositers. Let vs make warre ageynst vices, and not ageynst men, which bee the creatures of God (bee they *Papists* or other) discovering so the abuses, as neyther the abusers nor they that be abused thynke, that we cri out ageynst them rather by iniurious malice, than for a zeale wee haue

— We ought so to preach and write ageynst the abule of the papists with a christian modesty.

haue to drawe them to one estate.

84 Of what purpose is it to vs to fill oure books and wꝛitings with iniuries against the Pope, Cardinalls, Bishops, Pꝛæstes, and Monkes, and to studie for exquisite words and infamous epithetes to breathe vpon them in the pulpit? Are we so forgetfull that we remember not what we haue bin our selues? Lette vs beare in mynde, that there haue not passed many yeares since we were in the same pitte and quagmire plunged vnto the chinne, yea euen to the top of our heades, from whence, if the Lord of his goodnesse haue drawne vs, displaying the treasures of his mercy vpon vs, followeth it therefore that we shoulde either exclaime or cry out against those as unhappily remaine yet in the place, from whence we are come? Were it not better to offer the oure hand to helpe to pull them out of the pitte, and to exhort them gently to acknowledge the myserable estate wherein they are: for it is impossible euer to gain their hearts by the way we take, because man will be in libertie touchyng his be-

A most Christian

leeſe and religion : and the more he ſhall be reſiſted, the more eiger will he be found in the purſute of that that is deſired vnto him : employing his bodie and goods, with life and all (if need be) to preſerue his liberty in theſe points, and laſtly will eſtæme thoſe, as his ſwozne enemies, who by any other meanes (than gentleſſe) will ſake to ſpoyle him of this libertie,

The tyrānic of
the Papists vpon
the ſpiritualtic and
temporallic.

8; To this (brethren) you may answer me, that the tyrannie of the papists is ſo abhominable that there is no hart poſſeſſed with any Religion, whoſe patience may endure ſo intollerable a yoke into the church of God, ſeeing they are not contented to bury the benefites of Jeſus Chryſt, to rob and blurpe his dignitie, to make themſelues merchants of his blud and redemption, to beguile and ſeducethe poore people and their conſciences ſending ſoules to hell, in place to draw them out of purgatorie, and laſtly as a full of their tyrānic haue ſubdued and put vnder their foete the Monarchs, Emperours, Kings, Princes, and Magiſtrates of the earth, ſorcing

forcing them to an humilitie vpon their
feete : they haue vsurped Seigniories and
principallities by violence and effusion of
mans bloud, to the ende to make themsel-
ues Princes and great Lordes and their
children, newes, and allies, hauing at-
tyred themselues gorgeously with stolne
feathers like to Esops crow : and where
afore they were so simple, that they had
scarcely wherewith to fill their bellies,
nowe some of them are become Prin-
ces, some Dukes, Carles, Marquisses :
others triumph at their pleasure, deuou-
ring the goodes of straungers : all which
is tollerable with them, bycause that the
Pope their father hath put them in pos-
session of suche wealth iniustly vsurped.
And if any one (kindeled with the grace
of our Lorde) be priuie to suche abuses,
and goeth aboute to discover them to
the people, incontinent the Popes, their
Parentes and Allies, with open mouth
do call suche Preachers Heretikes, A-
postates, bannished Strangers and peo-
ple vntwozthye of releefe in a Common
state, and will enter forthwith into de-

wise and frauaile, and that with all diligence to commit them eyther to the fyre and fagotts, or otherwise to extirpe them quite from the earth: bycause they feare that the pzeachers of truth, Discoueryng their pot of roses (as the pzouerbe sayth) and that the woꝛlde vnderstanding their tirannies, euery one will withdꝛaw and take away his fether rightely belonging to him: and so in the end, the Crow will estsones become a crow, and the simple and poze man returne to his first estate.

86 Herevnto I aunswere and saye, (good bzethꝛen) that you haue greate reason, and I woulde in GOD the stones had monthes to manifeste suche abuses. But yet ther is necessary to our side a sober obseruation of modestie in the woꝛds we vse to speake: for my part, I dout not at all, that the diligence of y^e Popes, Cardinals, with their parents and Allies, is not rather to maynteyne their vsurped estates, than the gloꝛie and zeale of GOD: for if they had any religion, they would shew it in their life and cōuersation. But (alas) all the woꝛlde seeth that the greatest

The cause
why the Pa-
pists and their
allies make
warre ageinst
the Gospel.

test zealous and defendours of the Papists, shew almost no feare of god: & the Popes themselues, deride with open throte our Sauioꝝ Chꝛyst, according to the example of one that died not long since, who hauing left behynde him many lordships to his children and nephews, vsurped by tyrannie, sayd (in sort of railing or madde scoffing) that this fable of Iesus Chꝛyst, had greatly profited many houses, who of shifting royalties and disordꝛed people were become possessoures of large reuenues. Marke this blasphemie, consider what religion this holy S. Peter and vicar of Chꝛist hadde in his heart, who notwithstanding bled his tymes and occasions so conueniētly, as he forgot nothing that concerned his profite. But my hope is in God, that he wil destroy that Babylon, and the tyrant Nemroth, that defendeth hir, his parents and Allies, who to preserve their vsurpations, raise war against the children of G D D, and murder them.

87 Expectyng (deare bꝛethꝛen) this horrible iudgement and most assured pu-

J. v.

nish

nishment that will fall vpon them, let vs
 vse patience in the wrong they offer vs:
 If they call vs heretikes, bicause we wil
 not folow the faith of theyr Popes, but
 embrace that which Chryst hath taught
 vs. Let vs esteeme oure selues happie, if
 they cal vs apostates, bicause we be come
 forth, or rather the Lorde hath wonder-
 fully deliuered vs from the Idolatries
 and superstitions of the Papistes. Let
 vs accompt our selues neuerthelesse hap-
 pie: for my part, I protest afore the Lord,
 that it is to mee a title and surname of
 glozie and dignitie, to be called Apostate
 of the Pope and the Antechryst of *Rome*.
 If they call vs banished from oure coun-
 trey, let vs rather reioyce than discom-
 fort, knowing that God hath not bany-
 shed vs from his grace, neyther is it
 Chyste that hath throwne vs out of his
 spirituall kingdome: but it is the inqui-
 sitours, who wold eyther haue banished
 or burned vs per effigiem, in performing
 their rage vppon the strawe and papers,
 bicause they could not execute it vpon the
 flesh and bones of the membes of Iesus
 Chyist.

Christ, Let vs giue thāks to God in that such banishments and persecutions proceede not to vs as being guiltie eyther of theft, murder or treason to oure Prince and Magistrate, nor atteynted of any other offence woꝛthy of punishment, but bicause we search the health of our soules in the simple and pure woꝛde of God.

88 If they call vs straungers, let vs remembꝛe ꝑ the heauenly Father, which hath aduowed vs foꝛ his childeꝛen, is loꝛde of heauen and of earth. And into what part so euer we shall go, we be in the countrey of our father, we be his propre inheritance, as the Prophete sayeth in the Psalm. 37. That the righteous shal dwel in the earth, and be lawfull possessors of the same. Lette vs comfoꝛte oure selues in this, that neyther oure running oute of the countrey, nor oure absence from the lande of oure birth, hath bin moued by any vsurpation of the possessions or goodes of other: but onely to giue place to persecutions. Suche fléeing awaye is not shamefull, but rather honourable, seeing wee are companions of our head
and

The children
of God are
neuer out of
their owne
countrey.

A most Christian

and redēmer Iesus Chziste, who from his childhood was a stranger in the countreys of the Egyptians, shewing the persecutions of Herode.

89 If oure persecuters do curse vs, let vs blisse them, if they search oꝛ seeke oure death, let vs pray foꝛ their lyfe: And whe ther shal come question to discouer their abuses, tyzannies and extoꝛtions, let vs vse it with sobzietie, modestie, and grauitie, that it may appere euē to themselves, that we are not led by any malice a geynst their persones, but of a spirituall zeale to the gloꝛie of God, the aduancement of the kingdom of Chzyst, chiefe of the church, and to the health of the soules of the poꝛe and simple people, beguyled and seduced euen vntill now, by the preachers of dreames and fables, who vnder the colour of Iesus Chziste, haue martyred his church: and being in deed very rauening Wolues, doe name themselves pastors and shepeherdes of the troupe of God. Lastly, lette vs endeuer to liue in peace one with an other, whether they be of y Romish religion, oꝛ refoꝛmed church,
praying

praying alwayes to the Lorde that he wil
lighten vs in oure ignozaunces, whiche
we ought to shew to euery one with all
modestie and gentlenesse, according to
the example of oure maister and Redē-
mer Jesus, who hath not disdained to re-
ceyue gently, and teache myldely his be-
ry enemies persecutynge him dayly, and
makynge coniurations to take from hym
his life. Let vs remember that being euē
vpon the crosse, pinched with the extreme
pangs of death, not mynding his owne
paines, he had remembzaunce of his eni-
mies, with prayer to his heavenly Fa-
ther to pardon their offences: let vs imi-
tate the Lorde our creator, whose mercy
and goodnesse are so plentiful, that he ma-
keth his sunne shine bothe vpon the good
and the euill. Let vs not vse regarde, that
this man hath suche an ignozaunce, noz
that man will receiue any article of our
confession. Let vs loue all, helpe all, em-
brace al, and support the ignozances and
infirmities of al. For better were it that
we failed in this point (if it be a fault at
all) than to make vs iudges of the con-
sci

Iohn. 3.

Luke. 7.

A most Christian

science of an other, and giue out sentence of condemnation against those that agree not with vs.

90 For ende (deare brethren) I beseech you take in good parte this my epistle or letter, mouing no other wyse than of an affectioned hart towards you, wherof the Lorde is my witnesse, and I assure it in myne owne conscience: and let it not (I pray you) be an occasion to you to write booke nor Pamphlets, seeing I haue no meaning to enter into armes or warre with the pen, neither doth the time serue for it, but rather of neede to vs all to apply cure selues to better things: and let vs labour to encrease oure knowledge in that which we want to be doctours of the gospel: for the acknowledging of our ignorance oughte rather to incense vs to a wil to learn, than to make our selues inquisitors and censors of the faythe of others, with employing the time to fill booke and papers, with questions altogether impertinent to edification.

91 I humbly beseech the soueraine maiestie of our good God & heauenly father,
that

that it will please him to furnishe youre iudgements and vnderstandings with the knowledge of his holy word, to the ende that by the meane of youre preachings, youre audience may learne a true faith, an assured hope in Iesus Chryste, and a carefull mortification of the olde Adam, and that the same Lorde, so renue youre harts & enflame your wills in y^e affection of charitie towards your neibors, y^e from hence forth, we, being ioyned with you, and you with vs, may liue in peace, and tranquillitie of body and spirite in the assembly of oure Lorde Iesus soueraigne pastoz of our soules, who, hauing bought vs by the inestimable price of his obedience, and bloude moste precious, it may also please hym to garde vs ageynst all dissentions, & make vs liue in the vnitie of himselfe, vntill, that being spoyled of this corruption, we may perfectly reioyce in the coniunction of him and the eternal glozie promised vs by his meane, of the which in his own person, y^e rather to make vs inheritozs therof, he hath already takē possession, sitting on y^e right hand
of

A most Christian
of God with all power in Heauen and
earth. To whome bee all glozie and em-
pire for euer. Amen.

In the towne of Antwerp. ij. of Ianua. 1567.
Your affectioned brother in Iesus Christ,
and humble companion in the work
of G O D, Anthonie de Corro,
called Belle Riue.



To the Church of Antwerpe.

This only (deare brethren) was in-
tended by this Epistle or Sermon,
to impart it by conference with the
prechers of the church, naming themsel-
ues of the confession of *Auspurge*, with-
out meaning to communicate it by pub-
lication, albeit bycause diuers witten
copies are comen into the hands of sundry
and seuerall persons, I thought it to bet-
ter purpose to spread abroad and deliuer
it in print, than to suffer it to be argued
in secrete, leaste the same mighte moue
cause

cause of sinister iudgement ageinst the simple and sincere integritie of my meanyng, wherein as the labour was peculiar in my selfe, without the enteruiew or counsell of any, so, if it include any matter to edifie or confirme your cōsciences, it may please you to be thankfull to the Lorde as authoꝝ of all goodnesse. And foꝝ the erroꝝs, I beseech you let them be layde wholly vpon me, as vpon a man, who liuing yet in the peregrination to our heavenly countrey, where (wee shall haue perfect knowleage) may erre and faile in many things. ffoꝝ wee know that we are

trauailers and iorneyemen in this body, we are absente from the Lorde, and walke by Faith, and not by view. ffoꝝ ende, I wipe my hands afoꝝe God and you all of any intent eyther to redarguate or confute the articles presented by those that call themselves of the Confession of *Auspurge*, but rather to let them see vpon what small causes they haue foꝝmed greate quarels, maynteynyng dissention foꝝ a thing of small importance, and foꝝbeare to deale in matters moꝝe necessary.

2. Cor. 5.

Sing also (good brethren) that vpon the impression there remained certeine lea-

G. J.

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A most Christian

nes boyde and unfurnyshed of matter, I thought it not oute of purpose to fyll them wyth certeine places of Holie Scripture, perswading the ffaithfull to actes of Charitie, wyth brotherly unitie one to another, yea not to forbear to loue oure proper enemies, and suche as pursue vs with persecution: a vertue at this day, moste important and necessary, the rather for that Sathan employeth a wonderfull diligence to solwe seedes of dissention and quarrell, with speciall endeavour and strange meanes to corrupt the league of charitie leste vnto vs by Chrysste of suche commendation: and all thys vnder a pzetence of diuersitie in religion, wherein as wee oughte to stand vppon our garde ageinst the subtilties and policies of the Diuel, so assuredly, God hath not leste vs eyther lycence or lybertie once to thinke, that it is lawfull for vs to hate any man, in respect to maynteine our religion, seeing wee are expressely enioyned by the wordes of the same, to loue suche as despise vs, and pray for those that persecute oure bodies and doings. But alas, wee are slipte into a time so miserable, and infected with such corruption and blindness, that in
the

the maynteyning of the integritie of oure
faith, we become preiudiciall to the league
of charitie, with a negligent care of the ver-
tue of the same. For my part I allow iustly
such diligence as is vsed in the purgation of
abuses and errors, to the end our holy faith
and Religion may the rather be purifyed,
and remayne without spot: albeit I wishe
a p̄cise obseruation of Christian chari-
tie, least in making warre ageynst the He-
retikes of oure fayth, we become not he-
retikes ageynst charitie. For which cause
and to the ende that euery one be prinie to
the bond and obligation which God in this
purpose, demaundes at our handes, I haue
heere colled oute of the diuine worde cer-
teine speciall Textes importing oure cha-
ritable dueties and office vnto oure neigh-
boure, desiring you (deare b̄ethzen) to
construe in the beste my intente, tending
simply and altogether to refute those f̄a-
bles, dreames, and errors, whiche I see
sundry with no smal diligence, labor to sup-
port and mainteyne in the church of Christ
wishing they participated rather with a spi-
rite of humilitie and mildenesse in the cor-
rection of the opynions of others, than to
C.ij. Strive

A most Christian

strive to become inquisitors of other mens faith, and much lesse to enter into sentence of iudgement ageynst suche as refuse their interpretations, vntil they be assured by the spirit of God, that such opinions are directly ageynst the heavenly word, and that we haue witnesse in our conscience, & God calleth vs to do it, for then he himself wil cloth vs with the affection of his apostle, who to gaine and reduce his brethren woulde not sticke almost to abandon his propre health: euen so when we feele suche a zeale moue in vs, euen then also shall we proue in our selues, that God will blisse our enterprises. Let vs then embrace peace, and enterfeine mutuall accord, seeing that as there is nothyng that leuieth a more sharpe warre within vs, than our owne discordes, disbaines and partialities, so of the contrarie, if we marche vnder the ensigne of charitie, supporting one an other in our infirmities, it shall bee most harde eyther to breake our aray, or put vs to flighte: For as Salomon sayth: The accorde of thre strings is very harde to breake.

Rom. 9.

Eccl. 4.

John. 13.

My litle childre, I am yet for a litle time with you, you shall search me, but as I sayd to

to the Iewes, that whether I go, they could not come, I say also y^e same vnto you now, giuing you this new commaundement, that you loue one an other (as I say) I haue loved you, to the ende also that you loue one an other. By this all men shall know, that you are my disciples, if you loue one an other. That is the principall marke of oure christianitie, all others that we maye inuent, may be folowed of the hypocrites, but this is inimitable, bicause it is peculiar only to the regenerate, and those that be renewed by the spirite of God.

Be you desirous of the moste excellent giftes, and I wil shew you a way yet moze excellent. If I speke the languages of men and Angels, and haue not Charitie, I am as the mettall that soundes, or Cymball that tynkes. And if I haue the gifte of prophcie, and knowe all secretes, and euery science, and if I had suche faith as I might transpozte the mountaynes, and haue not charitie, I am nothyng: if I distribute all my goodes to the releefe of the poze, and deliuer my body to be burned, and haue not charitie, it profiteth me nothyng: Charitie is not easily incensed to anger, but shee is

Cor. 12. &

13.

G. iij.

mylde.

A most Christian

mylde. Charitie is not enuious, Charitie is not insolente, she swelleth not with anger, she dothe not vse hir selfe dishonestly, she searcheth not hir profite, she is not despytefull, she thinkes no euill: She taketh no pleasure in iniustice, but reioyceth in the truthe: she endureth all, beleueth all, hopeth for all, and suffereth all: Charitie neuer falleth. And a little after he sayeth: These three thyngs remaine, sayth, Hope, and Charitie: wherof the greatest is Charitie. Those bee the effectes of Christian Charitie, whyche is neyther bayne opynion nor curtesye in outwarde shewe, but rather a vertue byngyng forth wonderfull frutes.

1. Tessa. 4.

Touchyng brotherly Charitie, there is no great neede I wryte to you therof, seing you are taughte of **GOD** to loue one another, for euen so you do towarde all your brethren whiche bee in *Macedonie*. Brethren, we exhorste you to surmounte more and more with diligence to liue peaceably: If the vnction of the Spirit of **GOD** haue not yet taught you to loue your neighbors, let vs feare that our doctrine is not rather learned of men, than in the schoule of **GOD**.

He

He that sayeth he is in the light, and hateth his brother, is in darknes to this hour: who loueth his brother, remayneth in the light, and falles not: but he that hateth his brother walketh in darkenesse, and knoweth not whether he goeth, for the darkenesse hath blinded his eyes. By this are manifested the children of God, and the children of the diuell. Who so euer dothe not iustice, and loueth not his brother is not of God: for this is it you haue heard preached from the beginning, that we loue one an other, not as Cain, which was called wicked, and killed his brother: and for what cause did he kill him: for that his works were wicked, and his brothers were iust. Brethren marueile not if your brother hate you: in that we loue our brethren, we know we are transferred from death to life: who loueth not his brother dwelleth in death: who hateth his brother is a murderer. And you know that no murderer hath eternal life remaining with him: by this we know his charitie, that he hath giuen his lyfe for vs, we ought also to hazard our liues for our brethren. And this is a most certeine and ample explication of the marke of oure christianitie which

1. Iohn. 2.
& 3.

G. iij.

may

may serue as a touche stone to assure vs of our adoption.

Prouerb 10.

Verf. 12.

Hate maketh quarels, but charitie conereth al grudges. This witnesse doth teache vs that the roote of dissentions & debates, is the default of chzistian charitie, which doth not only couer outward sinnes, but also the ignozances of the vnderstanding.

Ibidem. 15.

Verf. 17. &

18.

The furious mā moueth contention, but the pacient man appaiseth quarell: this is a looking glasse wherin wee may behold the troublesome mynds of our tyme, who vpon small causes will stirre vp strange quarels and debates.

1. Iohn.

Welbeloued, let vs loue one an other, for charitye is of God, and who loueth, is bozne of God, and knoweth God, and hee that loueth not, knoweth not God, for God is charitie. In this is manifested the charitie of God towards vs, that he hath sent his only son into the world, to the end we may liue by him. In this is charitie, not that wee haue loued God, but bycause he hath loued vs, and sent his son to bee the appointment for oure sinnes: Welbeloued, if God haue so loued vs, we ought also to loue one an other. Neuer any man hath sene God. If we
loue

loue one an other, God dwelleth in vs, and his charitie is accomplished in vs : by this we know that we dwell in him, & he in vs, that he hath giuen vs of his holy spirit. And a litle after : If any say that he loueth God, and hateth his brother, he is a lyer : for if he loue not his brother whome he seeth, howe can he loue God whome he seeth not : And we haue this commaundement of him, that he that loueth God, loueth also his brother. This text hath no nede of interpretatiō, but rather of pꝛoofe and examination, wherein let euery man sounde and pꝛoue his heart, whether these woꝛdes be with hym oꝛ a-geynst him.

Thou shalte not see the Dre oꝛ sheepe of Deut. 22. thy brother strayed out of the way, & hide thee from them, but thou shalt bzing them ageyn to thy brother. And if thy brother be not thy neyghboure, and thou knowe hym not, then shalt thou leade them within thy house, and suffer them to remain with thee vntill thy brother demaund them, and then thou shalt restore them to hym : thou shalt do in lyke manner to his Ass, to his garments, and al the lost things of thy brother, which he hath lost and thou founde, neither

G. b.

must

must thou hyde them: thou shalt not see the
 Asses or Oxen of thy brother falne in the way,
 and hide thee from them, but thou shalt
 helpe to lift them vp with him. If the Lord
 commaunde that our charitie be shewed in
 the lifting vp of beasts, let vs consider with
 stronger reason, that his maiestie woulde
 that we haue care of the soules of our bre-
 thren & neighbors: whom if we see strayed
 from the way of truth, let vs labour to re-
 duce them: if they be falne into the pit of er-
 rore, let vs offer them our hands rather than
 to pronounce sentence of condemnatiō, and
 pursue them euen vnto death.

Texts of the diuine worde, exhorting
 vs to loue oure enimies, and pray for
 such as persecute vs.

Leui. 19.

Thou shalt not walke as a detractor a-
 mongest the people, thou shalt not dresse
 thy selfe ageynst the bloud of thy neyghbor,
 for I am the Lord: Thou shalt not hate thy
 brother in thy heart, correct thy neighbour,
 and suffer no synne vpon him: Thou shalt
 not reuenge nor keepe malice ageynst the
 children of thy people: but thou shalt loue
 thy neyghbor as thy self: for I am the Lord.

Math. 5.

You haue heard that it hath bin said, thou
 shalt

shalt loue thy neyghbour, and hate thy enemy. But I say vnto you: Loue youre enemies, blisse those which curse you, do good to suche as hate you, and pray for those that runne vppon you to persecute you, to the ende you be the children of your father that is in heauen: for he maketh his Sun shyne vppon the good and euill, and sendes rayne vppon the iust and iniust: For if ye loue those that loue you, what reward haue you therfore? The Paganes doe not they the like also? And if you embrace onely youre brethren, what do you more? Do not the pagans also y^e like? Be you perfect as youre father is perfect that is in heauen.

Do not render to any euill for euill: p^{ro} Rom. 12.
 cure honest things afoze all men: And if it may be at least as muche as is in you, haue peace with al men. Do not reuenge (welbeloued) but giue place to anger, for it is written: To me belongeth vengeance, sayth the Lord, and I will giue it: if then thy enemy be hungrie, giue him to eate, if he haue thirst, giue him to drinke: for in this doing thou shalt assemble coales of fier vpon his head. Be not overcome with euill, but surmount the euill by the good.

¶ We

Rom. 13.

Owe nothing to any man, if not that you loue one an other: for who loueth an other hath accomplished the lawe, whiche sayth: Thou shalt not commit adultery, thou shalt not kil, thou shalt beare no false witnesse, thou shalt not couet &c. And if there be any other commaundement, it is in effect comprehended in this word, Thou shalt loue thy neighbour as thy selfe. Truly if we had this stone of foundation of brotherly charitie in the buildings of oure life, trafficks and contracts with oure neighbours, all the partes of this spirituall house which God hath giuen vs in charge, should be wel ordred and couched.

Iohn. 13.

After the Lord hadde washed their feete, and taken ageine his garment, and that he was set ageine at the table, hee sayed vnto them: know you what I haue done vnto you: you call me Lord and maister, and you say wel, for so I am: if then I that am Lord and maister haue washed youre feete: you ought also to wash one an others feet. For I haue gyuen you example, that euen as I haue done, you may also do. Why haue not wee remembraunce of this holy ceremonie when wee celebtrate the Supper of Chryste, seeing

ſeeing that hee himſelfe hath prepared the harts of his diſciples with this admonition afore he ſhewed or did inſtitute the ſacrament of their coniunction with him, giuing them to vnderſtande that he is not woorthy to receiue Jeſus Chyiſt, which doth not ap-
plye his hart too waſhe the feete of his bre-
thren?

I ſpeake truth in Chyiſte, I lye not, my conſcience bearing me witneſſe by the holy Rom. 9.
ſpirit, that I haue greate ſorrow and conti-
nuall tormēt in my heart: for I did deſire
to be ſeparated with Chyiſt for my brethren,
which be my parents according to the fleſh.
When we ſhal feele our hearts ſo wel tou-
ched with the ſpirit of god, as S. Paul was,
let vs ſet vpon hardly to correct the errours
and opinions of others, and ſo long as we
are fleſhely, and guided rather by ſtomacke
than ſpirituall zeale, let vs employ our tyme
to pray to God for the ignorant.

Let vs be then (as choſen veſſels of God, Coloſſ. 3.
holy and welbeloued) clad in the intrails of
mercy, humilitie, gētlenesse, and of a mynd
of patience, ſupporting one another, and
pardoning one another if we haue quarrel:
as Jeſus Chyiſt hath pardoned you, euen ſo
for

A most Christian

forgiue you others: and besides all this, bee
attired with charitie, the very bond of per-
fection. And let the peace of God gouerne
in your harts, whereunto you are all called
in one body, and bee gracious. The word of
God dwell frutefully in you in all wisdom,
teaching and warning one an other, in
Psalmes, songs, and spiritual praises
with grace, singyng with youre
hart to the Lorde, whereby
we shall see how farre
from these rules
of charitie
be they, that in place to edifie the
Church of Chryste, doe ra-
ther procure hir con-
fusion with
their Debates and
questiōs.

FINIS.



